

THE
HISTORIE
OF
THE DAMNABLE
LIFE, AND DESERVED
DEATH OF DOCTOR
JOHN FAUSTUS.

Newly printed, and in conuenient places, imperfect
matter amended : according to the true Copie printed
at *Frankfort*, and translated into English,
By *P. R. Gent.*

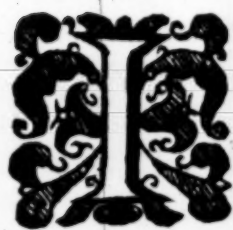


Printed at London for Iohn Wright, and are to be sold at the signe of the
Bible in *Giltspur-Street* without Newgate. 1626.

A DISCOURSE OF THE
MOST FAMOUS DOCTOR, IOHAN
FAVSTVS, of *Wittenberge* in *Germany*, Coniurer,
and Necromancer : Wherein is declared many
strange things that himselfe had seene and done in the
earth, and in the ayre, with his bringing vp, his Trauels,
Studies, and last end.

CHAP. I.

Of his Parentage and Birth.



Iohan Faustus, borne in the Towne of Rhodes, being in the
Prorince of VVeimer in Germany ; his Father a poore
Husbandman, and not able well to bring him vp, yet ha-
uing an Uncle at VVittenberg, a rich man, and without
issue, tooke this Faustus from his father, and made him
his heire ; insomuch that his father was no more trou-
bled with him, for he remained with his uncle at VVittenberg, where he
was kept at the University in the same City to study Divinity : but
Faustus being of a naughty mind, and otherwise addicted, applied not his
Studies, but toke himselfe to other exercises ; the which his uncle often-
times hearing , rebuked him for it : as Eli oftentimes rebuked his
children for sinning against the Lord : even so this good old man labou-
red to haue Faustus apply his study of Divinity, that hee might come to
the knowledge of God and his Lawes : but it is manifest, that many
vertuous parents haue wicked children, as Cain, Reuben, Absalom, and
such like haue bene to their parents. So this Faustus having godly pa-
rents, who seeing him to be of a forward wit, were very desirous to bring
him vp in those vertuous studies, namely of Divinity ; but he gaue him-
selfe secretly to study Necromancy and Coniuration, insomuch that few
or none could perceiue his profession.

But to the purpose : Faustus continued at study in the University, and
was by the Rectors and severall Masters afterwards examined how he
had profited in his studies, and being found by them, that none for his
time were able to argue with him in Divinity, or for the excellency of
his wisdom to compare with him, with one consent they made him
Doctor of Divinity. But Doctor Faustus within short time after he had

The famous Hystorie

obtained his degree, fell into such fantasies and deepe cogitations, that he was mocked of many, and of the most part of the Students was called the Speculator: and sometimes he would throw the Scriptures from him, as though he had no care of his former profession: so that hee began a most ungodly life, as hereafter moze at large may appeare; for the old pꝛouerb saith, *Who can hold that will away?* So, who can hold Faustus from the *Deuill* that seeks after him with all his endenour? For he accompanied himselfe with diuers that were sene in those deuillish Arts, and that had the Chaldean, Persian, Hebrew, Arabian, and Greeke tongues, bñg Figures, Characters, Coniurations, Incantations with many other ceremonies belonging to those infernall Arts, as Necromancy, Charms, Soothsayings, Witchcraft, Enchantment, being delighted with their bookes words and names so well, that he studied day and night therein, inso much that he could not abide to be called Doctor of Diuinity, but wared a worldly man, and named himselfe an Astrologian, and a Mathematician, and for a shadow sometimes a Physician, and did great cures, namely, with Herbs, Rots, Waters, Dynies, Receipts, and Glsters. And without doubt he was passing wise and excellent perfect in the holy Scriptures. But he that knoweth his masters will, and doth it not, is woꝛthy to be beaten with many stripes. It is written, *No man can serue two Masters:* and, *thou shalt not tempt the Lord thy God:* but Faustus threw all this in the wind, and made his Soule of no estimation, regarding moze his worldly pleasures, than the ioyes to come, therefore at the day of Iudgement there is no hope of his Redemption.

CHAP. II.

How Doctor Faustus began to practise in his Deuillish Art, and how hee coniuꝛed the Deuill, making him to appeare, and meet him on the morrow at his owne house.

You haue heard befoze, that all Faustus minde was set to study the Arts of Necromancy and Coniuration, the which exercise hee followed day and night, and taking to him the wings of an Eagle, thought to flye ouer the whole *World*, and to know the secrets of Heauen and Earth: for his speculation was so wonderfull, being expert in bñg his Vocabula, Figures, Characters, Coniuration, and other ceremoniall actions, that in all haste he put in practice to bring the *Deuill* befoze him. And taking his way to a thicke *Wood* nere to *VVittenberg*, called in the German tongue, *Spisser VVolt*, that is in English the *Spissers VWood*: (as Faustus would oftentimes boast of it amongst his crues, being in solity) hee came into the same *Wood* towards euening into a crosse way, where

of Doctor Faustus.

where he made with a wand a Circle in the dust, and within that many moze Circles and Characters: and thus he past away the time, untill it was nine or tenne of the clocke in the night: then began Doctor Faustus to call on Mephistophiles the Spirit, and to charge him in the name of Beelzebub to appeare there personally, without any long stay: then presently the Devill began so great a rumour in the Wood, as if Heaven and Earth would have come together with wind, that Trees bowed their tops to the ground: then fell the Devill to bleat as if the whole Wood had bene full of Lions, and suddenly about the Circle ran the Devill, as if a thousand Waggones had bene running together on paved Stones. After this, at the foure corners of the Wood it thundred horribly, with such lightnings, as the whole World to his seeming had bene on fire. Faustus all this while halfe amazed at the Devils so long tarrying, and doubting whether he were best to abide any moze such horrible Conjurings, thought to leave his Circle and depart; whereupon the Devill made him such Musicke of all sorts, as the Symphs themselves had bene in place: whereat Faustus was reioysed, and stood stoutly in his Circle, expecting his purpose, and began againe to curse the Spirit Mephistophiles in the name of the Prince of Devils, to appeare in his likenesse: whereat, suddenly over his head hung hovering in the ayre a mighty Dragon: then calls Faustus againe after his devillish manner, at which there was a monstrous cry in the Wood, as if Hell had bene open, and all the tormented Soules crying to God for mercy: presently, not three fathom above his head, fell a flame, in manner of a lightning, and changed it selfe into a Globe; yet Faustus feared it not, but did perswade himselfe that the Devill should give him his request befoze he would leave. Oftentimes after to his Companions he would boast, that he had the stoutest head under the Cope of Heaven at Commandement: whereat they answered, They knew no stouter than the Pope or Emperour: But Doctor Faustus sayd, The head, that is, my servant, is above all on earth; and repeated certaine words out of Saint Paul to the Ephesians, to make his argument good: the Prince of this World is upon earth, and under Heauen. Well, let vs come againe to his conjuration, where we left him at his fiery Globe. Faustus heered at his Spirits so long tarrying, used his charmes, with full purpose not to depart befoze he had his intent, and crying on Mephistophiles the Spirit, suddenly the Globe opened, and sprung up in height of a man: so burning a time, in the end it converted to the shape of a fiery man. This pleasant beast ran about the circle a great while, and lastly appeared in the manner of a Gray Fryer, asking Faustus what was his request: Faustus

The famous Hystorie

commanded that the next morning at twelue of the clocke he should appeare to him at his house: but the Deuill would in no wise grant: Faustus began againe to coniure him in the name of Belzebub, that he should fulfill his request: whereupon the Spirit agreed, and so they departed each one his way.

CHAP. III.

The conference of Doctor Faustus with his Spirit *Mephistophiles*, the morning following at his owne house.

DOCTOR Faustus hauing commanded the Spirit to be with him, at his houre appointed he came and appeared in his chamber, demanding of Faustus what his desire was: Then began Doctor Faustus answ with him, to coniure him that he should be obedient vnto him, and to answer him certaine Articles, and to fulfill them in all points.

1 That the Spirit should serue him, and be obedient vnto him in all things that he asked of him, from that houre till the houre of his death.

2 Further, any thing that he desired of him, he should bring him.

3 Also, that in all Faustus his demands and interrogations, the Spirit should tell him nothing but that which was true.

Whereupon the Spirit answered, and layd his case forth, that he had no such power of himselfe, vntill he had first giuen his Prince (that was ruler ouer him) to vnderstand thereof, and to know if he could obtaine so much of his Lord; therefore I speake further, that I may doe thy whole desire to my Prince, for it is not in my power to fulfill without his leave. Shew me the cause why, said Faustus. The Spirit answered, Faustus thou shalt vnderstand, that with vs it is euen as well a Kingdome, as with you on earth; yea, we haue our Rulers and Seruants, as I my selfe am one, and we haue our whole number the Legion: for although that Lucifer is thrust and fallen out of Heauen through his pride and high mind, yet he hath notwithstanding a Legion of Devils at his commandement, that we call the Orientall Princes: for his power is great and infinite. Also there is a power in Meridie, in Septentrio, in Occidente: and for that Lucifer hath his Kingdome vnder Heauen, we must change and giue our selues to men to serue them at their pleasure. It is also certaine we haue neuer as yet opened vnto any man the truth of our dwelling, neither of our ruling, neither what our power is, neither haue we giuen any man any gift or learned him any thing except he promise to be ours.

Doctor Faustus vpon this arose where he sat, and said, I will haue my request, and yet I will not be damned. The Spirit answered, Then shalt thou

of Doctor Faustus.

thou want thy desire, and yet thou art mine notwithstanding, if any man would detain thee, it is in vaine, for thy infidelity hath confounded thee.

Hereupon spake Faustus, Get thee hence from me, and take Saint Valentines farewell, and Crisman with thee, yet I censure thee that thou be here at evening, and bethinke thy selfe of that I haue asked thee, and aske thy Princes counsell therein. Mephistophiles the Spirit thus answered, vanished away, leaving Faustus in his study, where he sat pondering with himselfe, how he might obtaine his request of the Devil without the losse of his soule; yet was fully resolved in himselfe, rather then to want his pleasure, to doe what the Spirit and his Lord should condition vpon.

CHAP. IV.

The second time of the Spirits appearing to Faustus in his house, and their parley.

Faustus continued in his deuillish cogitations, neuer moving out of the place where the Spirit left him, such was his seruent loue to the deuill: the night approaching, this swift flying Spirit appearing to Faustus, offering himselfe with all submission to his seruice, with full authority from his Prince to doe whatsoever he would request if so be Faustus would promise to be his: this answer I bring thee, and answer must thou make by me againe: yet I will heare what is thy desire, because thou hast sworn me to be here at this time. Doctor Faustus gave him this answer, though faintly (for his soules sake) that his request was none other, but to become a deuill, or at the least a limbe of him, and that the Spirit should agree vnto these Articles as followeth:

- 1 That he might be a Spirit in shape and quality.
- 2 That Mephistophiles should be his seruant at his commandement.
- 3 That Mephistophiles should bring him any thing, and doe for him whatsoever.
- 4 That all times he should be in his house invisible to all men, except onely to himselfe, and at his commandement to shew himselfe.
- 5 Lastly, that Mephistophiles should at all times appeare at his command, in what forme or shape soeuer he would.

Vpon these points the Spirit answered Doctor Faustus, that all this should be granted him and fulfilled, and more, if he would agree vnto him vpon certaine Articles as followeth:

First, that Doctor Faustus should giue himselfe to the Lord Lucifer, body and soule.

Secondly,

The famous Hystorie

Secondly, for confirmation of the same, he should make him a writing, written with his owne blood.

Thirdly, that he would be an enemy to all Christian people.

Fourthly, that he would deny the Christian beleefe.

Fifthly, that he let not any man change his opinion, if so be any man should goe about to dissuade, or withdraw him from it.

Further, the Spirit promised Faustus to give him certaine yeares to live in health and pleasure, and when such yeares were expired, that then Faustus should be fetched away: and if he would hold these Articles and conditions, that then he should have all whatsoever his heart would wish or desire; and that Faustus should quickly perceive himselfe to be a Spirit in al manner of actions whatsoever. Whereupon Doctor Faustus his mind was so inflamed, that he forgot his Soule, and promised Mephistophiles to hold all things as he had mentioned them: he thought the Devill was not blacke, as they use to paint him; nor Hell so hot as the people say, &c

CHAP. V.

The third parley betweene Doctor Faustus and Mephistophiles, about a conclusion.

After Doctor Faustus had made his promise to the Devil in the morning betimes, he called the Spirit before him, and commanded him that he should alwaies come to him, like a Spirit, after the order of Saint Francis, with a Bell in his hand like Saint Anthony, and to ring it once or twice before he appeared, that he might know of his certain coming. Then Faustus demanded of his Spirit what was his name. The Spirit answered, My name is as thou sayest, Mephistophiles, & I am a Prince; but a servant to Lucifer, and all the circuit from Septentrio to the Meridian I rule under him. Even at these words was this wicked wretch Faustus inflamed, to heare himselfe to have gotten so great a Potentate to serve him; forgetting the Lord his Maker, & Christ his Redeemer became an enemy to all mankind, yea, worse than the Giants, whom the Poets feigne to climbe the hills, to make warre with the Gods: not unlike the enemy of God and his Christ, that for his pride was cast into Hell: so likewise Faustus forgate, that high climbers catch the greatest falls, and sweet meats have oft the sowrest sance.

After a while Faustus promised Mephistophiles to write and make his obligation, with full assurance of the Articles in the Chapter before rehearsed: A pittifull case Christian Reader for certainly this letter, or obligation was found in his house after his most lamentable end, with all the rest of his damnable practices used in his whole life.

Therefore

of Doctor Faustus.

Therefore, I with all Christians to take example by this wicked Doctor, and to be comforted in Christ, contenting themselves with that vocation, whereunto it hath pleased God to call them, and not to esteeme the vaine delight of this life, as did this unhappy Faustus in giving his soule to the Devil: and to confirme it the more assuredly, hee tooke a small penknife and prickt a veine in his left hand, and for certainty thereupon, were sene on his hand these words written, as if they had bene written with blood, O homo sage, whereat the Spirit vanished, but Faustus continued in his damnable minde.

CHAP. VI.

How Doctor *Faustus* set his blood in a saucer, on warme ashes, and writ as followeth.

Iohn Faustus, Doctor, doe openly acknowledge with mine owne hand, to the greater force and strengthening of this letter, that sithence I began to study and speculate the course and order of the Elements, I have not found though the gift that is given me from above any such learning and wisdom, that can bring me to my desires: & for that I find that men are unable to instruct me any further in the matter, now have I Doctor Faustus, to the hellish Prince of Orient, and his messenger Mephistophiles, given both body and soule, upon such conditions, that they shall learne mee, and fulfill my desire in all things as they have promised and bowed unto me, with due obedience unto me according to the articles mentioned betwene vs.

Further, I covenant and grant with them by these Presents, that at the end of 24. yeeres next ensuing the date of this present Letter, they being expired, and I in the meane time, during the sayd yeeres, be served of them at my wil, they accomplishing my desires to the full in all points as we are agreed; that then I give them all power to doe with mee at their pleasure, to rule, to send, fetch, or carry me or mine, be it either body soule, flesh, blood, or goods, into their habitation, be it wheresoever: and hereupon, I desire God and his Christ, all the host of Heauen, and all liuing creatures that beare the shape of God, yea, all that live: and againe, I say it, and it shall be so. And to the more strengthening of this writing, I have written it with mine owne hand. and blood, being in perfect memory: And hereupon, I subscribe to it with my name and title, calling all the infernall middle, and supreme powers to witnesse of this my Letter and subscription.

John Faustus approved in the Elements, and the spirituall Doctor.

The famous Historie

CHAP. VII.

How *Mephostophiles* came for his writing, and in what manner he appeared, and his sights he shewed him: and how hee caused him to keepe a copy of his owne writing.

Doctor *Faustus* sitting penne, having but one onely boy with him, suddenly there appeared his Spirit *Mephostophiles*, in likenesse of a fiery man, from whom issued most horrible fiery flames, insomuch that the boy was afrayd, but being hardened by his Master, he bade him stand still and he should have no harme: the Spirit began to bleat as in a singing manner. This pretty sport pleased Doctor *Faustus* well, but he would not call his Spirit into his Counting house, untill he had seene more: anon was heard a rushing of armed men, and trampling of hoxles: this ceasing, came a kennell of Hounds, and they chased a great Hart in the Hall, and there the Hart was slaine: *Faustus* took heart, came forth and looked upon the Hart, but presently befoze him, there was a Lion and a Dragon together fighting so fiercely, that *Faustus* thought they would have brought downe the house, but the Dragon overcame the Lyon, and so they vanished.

After this came in a Peacock and a Peahen, the cocke bussing of his taile, and turning to the female, beat her, and so vanished. Afterward followed a furious Bull, that with a full fiercenesse ran upon *Faustus*, but coming nere him vanished away. Afterward followed a great old Ape, this Ape offered *Faustus* the hand, but he refused; so the Ape ran out of the Hall againe. Hereupon fell a mist in the Hall, that *Faustus* saw no light, but it lasted not; and so soone as it was gone, there lay befoze *Faustus* two great sackes, one full of gold, the other full of silver.

Lastly, was heard by *Faustus* all manner instruments of musicke, as Organs, Clarigolds, Lutes, Vialls, Citternes, Waightes, Hornpipes, Flutes, Anomes, Harpes, and all manner other instruments, which so ravished his minde, that hee thought hee had bene in another world, forgot both body and soule, insomuch that hee was minded never to change his opinion concerning that which he had done. Hereat came *Mephostophiles* into the Hall to *Faustus*, in apparell like unto a Fryer, to whom *Faustus* spake, Thou hast done me a wonderfull pleasure in shewing mee this pastime; if thou continue as thou hast begun thou shalt win my hart and soule, yea and have it. *Mephostophiles* answered, This is nothing, I will please thee better, yea, that thou mayst know my power and all, aske what thou wilt request of mee, that shalt thou have, conditionally hold thy promise, and give me thy hand-writing: at which words, the wretch thrust forth his hand, saying, Hold thee, there hast thou thy promise.

of Doctor Faustus.

mise. Mephostophiles tooke the writing, and willed Faustus to take a copy of it : with that the peruerse Faustus being resolute in his damnation, wrote a copy thereof, and gaue the Deuill the one, and kept in store the other. Thus the Spirit and Faustus were agreed, and dwelt together: no doubt there was a vertuous house-keeping.

CHAP. VIII.

The manner how *Faustus* proceeded in his damnable life, and of the diligent seruice that *Mephostophiles* vsed towards him.

Doctor Faustus hauing giuen his soule to the Deuill, renouncing all the powers of Heauen, confirming this lamentable Action with his owne blood, and hauing already deliuered his writing now into the deuils hand, the which so puffed vp his heart, that he forgot the mind of a man, and thought himselfe to be a Spirit. This Faustus dwelt at his Uncles house at VVittenberg, who dyed and bequeathed it in his Testament to his cousin Faustus. Faustus kept a boy with him, that was his Scholler, an vnhappy wag, called Christopher VVagner, to whom this sport and life that he saw his Master follow, seemed pleasant. Faustus loued the boy well, hoping to make him as good or better sene in his deuillish exercises than himselfe, and he was fellow with Mephostophiles: otherwise Faustus had no company in his house but himselfe, his boy, and his Spirit, that euer was diligent at Faustus command, going about the house cloathed like a Fryer, with a little bell in his hand, sene of none but Faustus. For his viuals & other necessities, Mephostophiles brought him at his pleasure from the Duke of Saxonia, the Duke of Bauaria, and the Bishop of Salizburg: for they had many times their best wine stole out of their Sellers by Mephostophiles: likewise their provision for their ston table, such meat as Faustus wished for, his Spirit brought him in: besides that, Faustus himselfe was become so cunning, that when he opened his window, what so eue soeuer he wished for, it came presently flying into the house, were it neuer so daintie. Moreover, Faustus and his boy went in sumptuous apparel the which Mephostophiles stole from the Mercers of Norenberg, Aufpurg, Frankford, and Libzig: for it was hard for them to finde a Locke to keepe out such a thiefe. All their maintenance was but stole and borrowed ware: and thus they lived an odious life in the sight of God, though as yet the world were vnacquainted with their wickedness. It must be so, for their fruits be none other, as Christ saith in Iohn where he calls the Deuill a Thiefe and a Spurthener: and that sound Faustus, for he stole him away both body and soule.

The famous Historic

CHAP. IX.

How Doctor *Faustus* would have married, and how the Deuill had almost killed him for it.

Doctor *Faustus* continued thus in his epicurish life, day and night, and believed not that there was a God, Hell, or Deuill: he thought that soule and body dyed together; and had quite forgot Diuinity, or the immortality of his soule, but stood in his damnable heresse day and night. And bethinking himselfe of a wife, called *Mephostophiles* to counsell; which would in no case agree; demanding of him if he would breake the covenant made with him, or if he had forgot it: Hast thou not (quoth *Mephostophiles*) sworne thy selfe an enemy to God and all creatures: To this I answer thee, thou canst not marry, thou canst not serue two masters, God and my Prince: for wedlocke is a chiefe institution ordained of God, and that thou hast promised to desse, as wee doe all; and that hast thou onely done, and moreover thou hast confirmed it with thy blood, perswade thy selfe that what thou dost in contempt of wedlocke, it is all to thine owne delight. Therefore *Faustus* looke well about thee, and bethinke thy selfe better, and I will thee to change thy minde: for if thou keep not what thou hast promised in thy writing, wee will teare thee in peces like the dust vnder thy feet: therefore, sweet *Faustus*, thinke with what vnquiet life, anger, strife, and debate thou shalt liue in, when thou takest a wife, therefore change thy minde.

Doctor *Faustus* was with these speeches in despaire, and as al that haue forsaken the Lord, can build vpon no good foundation, so this wretched Doctor hauing forsake the rocke, fel into despaire with himselfe, fearing if he should motion Patrimony any more, that the Deuill would teare him in peces. For this time (quoth he to *Mephostophiles*) I am not minded to marry. Then dost thou well, answered his Spirit. But within two houres after, *Faustus* called againe his Spirit, which came in his old manner like a Fryer. Then *Faustus* sayd vnto him, I am not able to resist or brydle my fancy, I must and will haue a wife, and I pray thee giue thy consent to it. Suddenly; vpon these words, came such a whirlwind about the place, that *Faustus* thought the whole house would haue come downe, all the doores of the house flew off the hinges; after all this his house was full of smoke, and the flouze couered ouer with ashes: which when Doctor *Faustus* perceiued, hee would haue gone by staires, and flying by, hee was taken and throwne downe into the Hall, that he was not able to stirre hand nor foot: then round about him came a monstrous circle of fire, neuer standing still, that *Faustus* fried as he lay, and thought there to haue bene burned. Then cryed he out to his Spirit *Mephostophiles*

of Doctor Faustus.

phostophiles for helpe, promising him hee would liue in all this, as he had vowed by his hand-writting. Hereupon appeared vnto him an ugly Deuill so dreadfull and monstrous to behold, that Faustus durst not looke on him; the Deuill sayd, What wouldest thou haue, Faustus? How likest thou thy Wedding? What mind art thou in now? Faustus answered, He had forgot his promise, desiring of him pardon, and hee would talke no more of such things. Thou wert best so to doe, and so banished from him.

After appeared vnto him his Fryer Mephostophiles, with a Bel in his hand, and spake to Faustus, It is no iesting with vs, hold thou that which thou hast vowed, and we will perforce as we haue promised, and more than that, thou shalt haue thy hearts desire of what woman soener thou wilt, be she aliuē or dead; and so long as thou wilt, thou shalt keepe her by thee.

These words pleased Faustus wonderfull well, and repented himselfe that he was so foolish to wish himselfe married, that might haue any woman in the whole City brought him at his command, the which he practised and perseuered in a long time.

CHAP. X.

Questions put forth by Doctor *Faustus*, vnto his Spirit *Mephostophiles*.

DOctor Faustus liuing in all manner of pleasure that his heart could desire, continuing in his amorous drifts, his delicate fare; and costly apparell, called on a time his Mephostophiles to him, who being come, brought with him a booke in his hand of all manner of deuillish & enchanted arts, the which he gaue Faustus, saying, Hold my Faustus, woeke now thy hearts desire: the Copy of this enchanting booke was afterwards found by his seruant Christopher V Vagner. Well, quoth Faustus to his Spirit I haue called thee, to know what thou canst doe, if I haue need of thy helpe: Then answered Mephostophiles and sayd, My Lord Faustus, I am a flying Spirit, yea, so swift as thought can thinke to do whatsoeuer. Here Faustus sayd, But how came my Lord and master Lucifer to haue so great a fall from heauen? Mephostophiles answered; My Lord Lucifer was a faire Angel, created of God as immortall, and being placed in Seraphims, which are aboue the Cherubims, he would haue presumed vpon the Throne of God, with intent to haue thrust God out of his seat. Upon this presumption the Lord cast him downe headlong, and where before hee was an Angell of light, now dwels in darknesse, not able to come nere his first place, without God send for him to appeare before him, as

The famous Historie

Raphael: but vnto the lower degree of Angels, that haue their conuersation with men he may come, but not vnto the second degree of heauens that is kept by the Arch-Angels, namely, Michael and Gabriel, for these are called Angels of Gods wonders: yet are these farre inferiour places to that from whence my Lord and master Lucifer fell: and thus far Faustus, because thou art one of the beloued children of my Lord Lucifer following and feeding my mind in manner, as he did his: I haue shortly resolved thy request, and more I will doe for thee at thy pleasure. I thank thee Mephistophiles, (quoth Faustus) come let vs now goe rest, for it is night: vpon this they left their communication.

CHAP. IV.

How Doctor *Faustus* dreamed that hee had seene Hell in his sleepe, and how he questioned with his Spirit of matters concerning Hell, with the Spirits answer.

The night following, after Faustus communication with Mephistophiles, as concerning the fall of Lucifer, Doctor Faustus dreamed that he had seene part of hell, but in what manner it was, or in what place, he knew not: whereby he was much troubled in mind, and called vnto him Mephistophiles his Spirit, saying vnto him, I pray thee resolve mee in this doubt: what is hell, what substance is it of, in what place stands it, and when was it made: Mephistophiles answered, Faustus thou shalt know, that befoze the fall of my Lord Lucifer there was no hell, but euen then was hell ordained: it is no substance, but a confused thing; for I tell thee, that befoze all Elements were made, or the Earth seene, the Spirit of God moued vpon the waters, and darknesse was ouer all; but when God sayd (Let there be light) it was so at his Word, and the light was on Gods right hand, and God praised the light. Judge thou further, God stood in the middle, the darknesse was on his left hand, in the which my Lord was bound in chaines vntill the day of Judgment. In this confused hell, is nought to finde but a sulphurish fire, and stinking mist or fogge. Further, we Devils know not what substance it is of, but a confused thing: for as the bubble of water lieth befoze the wind, so doth hell befoze the breath of God. Moreover, the Devils know not how God hath layd the foundation of our hell, nor where it is: but to be short; Faustus, we know that hell hath neither bottome nor end.

CHAP.

of Doctor Faustus.

CHAP. XII.

The second question put forth by Doctor *Faustus* to his Spirit, what kingdoms were in Hell, how many, and what were the Rulers names?

FAustus spake againe to his Spirit, saying; Thou speakest of wonderful things. I pray thee now tell mee what Kingdomes are there in your hell, how many are there, what are they called, and who rules them? The Spirit answered him, my Faustus, know that Hell is as thou wouldst thinke with thy selfe, another world, in the which we haue our being vnder the Earth, euen to the Heauens: within the circumference whereof are contained ten Kingdoms: namely,

- | | |
|---------------------|--------------|
| 1 Lacus mortis. | 6 Gehenna. |
| 2 Stagnum ignis. | 7 Herebus. |
| 3 Terra tenebrosa. | 8 Barathrum. |
| 4 Tartarus. | 9 Styx. |
| 5 Terra obliuionis. | 10 Acheron. |

The which Kingdomes are governed by foue Kings, that is, Lucifer in the Orient, Belzebub in Septentrio, Belial in Meridie, Ascaroth in the Occident, and Phlegeton in the midst of them all; whose rule and dominions haue none end vntill the day of Doome. And thus farre, Faustus, hast thou heard of our rule and kingdom.

CHAP. XIII.

Another question put forth by Doctor *Faustus* to his Spirit, concerning his Lord *Lucifer*, with the sorrow that *Faustus* fell afterwards into.

Doctor Faustus began againe to reason with Mephostophiles, requiring him to tell him in what forme and shape, and in what estimation his Lord Lucifer was, when he was in fauour with God: Whereupon his Spirit required of him three dayes respite; which Faustus granted. The three dayes being expired, Mephostophiles gaue him this answer; Faustus, my Lord Lucifer (so called now, for that he was banished out of the clere light of Heauen) was at the first an Angel of God; yea, he was so of God ordained for shape, pompe, authority, worthinesse and dwelling, that hee farre exceeded all the other creatures of God, yea our Gold and precious Stones; and so illuminated, that he farre surpassed the brightnesse of the Sunne, and all other Stars, where God placed him on the Cherubims: hee had a kingly office, and was alwayes before Gods seat, to the end hee might be the more perfect in all his beings: But when hee began to be high minded, proud, and so presumptuous, that hee would usurpe the seat of Gods Majesty, then was hee banished out from amongst
the

The famous Historie

the heauenly powers, separated from their abiding, into the manner of a fire stone, that no water is able to quench, but continually burneth vntill the end of the world.

Doctor Faustus, when he had heard the words of his Spirit, began to consider with himselfe, hauing diuers & sundry opinions in his head; and very penſiue, saying nothing to his Spirit, he went into his chamber, and lay him on his bed according to the word of Mephistophiles, which so pierced his heart, that he fell in sighing and great lamentation, crying out, Alas, ah woe is me, what haue I done? Euen so shall it come to passe with mee: am I not also a creature of Gods making, bearing his owne Image and similitude, into whom he hath breathed the spirit of life and immortality, vnto whom he hath made all things liuing subiect: but woe is me, my haughty minde, proud aspiring stomacke and filthy flesh, hath brought my soule into perpetuall damnation, yea, pride hath abused my vnderstanding, insomuch that I haue forgot my Maker, the Spirit of God is departed from mee, I haue promised the Deuill my soule: and therefore it is but a folly for me to hope for grace, but it must bee euen with me as with Lucifer, throwne into perpetuall burning fire: ah woe is me that euer I was borne. In this perplexity lay this miserable Doctor Faustus, hauing quite forgot his faith in Christ, neuer falling to repentance truly, thereby to attaine the grace and holy Spirit of God againe, the which would haue been able to haue resisted the strong assaults of Satan: for although he had made him a promise, yet he might haue remembered, though true repentance, sinners once come again into the fauour of God: which faith the faithfull firmly hold, knowing they that kill the body, are not able to hurt the soule: but hee was in all his opinions doubtfull, without faith or hope, and so he continued.

CHAP. XIV.

Another disputation betwixt Doctor Faustus and his Spirit, of the power of the Deuill, and his enuy to mankinde.

After Doctor Faustus had a while pondered and sorrowed with himselfe. of his wretched estate, he called againe Mephistophiles vnto him, commanding him to tell him the iudgement, rule, power, attempts, tyranny, and temptation of the Deuill, and why he was moued to such kind of lining: whereupon the Spirit answered to his question: That thou demandest of mee, will turne thee to no small discontentment, therefore thou shouldest not haue desired of mee such matters, for it toucheth the secrets of our Kingdome, although I cannot deny to resolve thy

of Doctor Faustus.

thy request. Therefore know Faustus, that so soon as my Lord Lucifer fell from Heauen, he became a mortall enemy both to God and man, and hath vsed (as now he doth) all manner of tyrannie to the destruction of man, as is manifest by diuers examples: one falling suddenly dead, another hangs himselfe, another doth wound himselfe, others stab themselves, others unlawfully despaire, and so come to bitter confusion: The first Adam that was made perfect to the similitude of God, was by my L. policy, the whole decay of man, yea Faustus, in him was the beginning and first tyrannie of my Lord Lucifer to man: the like did he with Cain, the same with the children of Israel, when they worshipped strange Gods, and fell to whoredome with strange women: the like with Saul: so did he by the seven husbands of her that after was the wife of Tobias: likewise Dagon our fellow brought to destruction 50000. men, whereupon the Arke of God was stolne: and Belial made Dauid to number his men, whereupon were slaine 60000. also he deceived King Salomon that worshipped the Gods of the Heathen, and there are such Spirits innumerable that can come by men, and tempt them, daine them to sinne, and weaken their beleefe: so we rule the hearts of Kings and Princes, stirring them vp to warre and bloodshed: and to this intent do we spread our selues throughout all the world, as the bitter enemies of God, and his Sonne Christ, yea, and all that worship them: and that thou knowest by thy selfe, Faustus, how we haue dealt by thee: To this said Faustus, then thou dost also beguile me: I did what I could to helpe thee forward: for so soon as I saw how thy hart did despise thy degree taken in Trinitie, and didst study to search and know the secrets of our Kingdome, then did I enter into thee, giuing thee diuers foule and filthy cogitations, picking thee forward in thine intent, perswading thee thou couldest neuer attaine to thy desire, till thou hadst the helpe of some Deuill: and when thou wast delighted in this, then took I root in thee, and so firmly, that thou gapest thy selfe to vs, both body and soule, which thou canst not deny. Whereat answered Faustus, Thou sayst true, I cannot deny it: Ah woe is me most miserable Faustus, how haue I bene deceived: had I not had a desire to know too much, I had not bene in this case: for hauing studied the lines of the holy Saints & Prophets, and thereby thought to vnderstand sufficient heauenly matters, I thought my selfe not worthy to be called Doctor Faustus, if I should not also know the secrets of Hell, and bee associated with the furious Friends thereof: now therefore must I be rewarded accordingly. Which speeches being uttered, Faustus went very sorrowfull away from his Spirit.

The famous Historie

CHAP. XV,

How Doctor *Faustus* desired againe of his Spirit, to know the secrets and paines of Hell: and whether those damned Devils and their company, might ever come into the fauour and loue of God againe.

DOCTOR *Faustus* was euer pondering with himselfe, how he might get loose from so damnable an end, as he had giuen himselfe vnto, both soule and body: but his repenting was like that of Cain and Iudas, he thought his sinnes greater than God could forgive: hereupon resting his minde, he lookt vp to heauen, but saw nothing therein, for his heart was so possessed of the *Devill*, that he could thinke on nought else but of Hell, and the paines thereof. Wherefore in all hast he calleth vnto him his Spirit *Mephistophiles*, desiring him to tell him some more of the secrets of Hell, what paines the damned were in, and how they were tormented: and whether the damned soules might get againe the fauour of God, and so be released out of their torments, or not: whereupon the Spirit answered, *By Faustus, thou maist well leane to question any more of such matters, for they will but disquiet thy mind, I pray thee what meanest thou: thinkest thou through these thy fantasies to escape vs? No, for if thou shouldst clime vp to heauen, there to hide thy selfe, yet would I thrust thee down againe; for thou art mine, and thou belongest vnto our society: therefore, sweet Faustus, thou wilt repent this thy foolish demand, except thou be content that I shall tell thee nothing.* Quoth *Faustus* ragingly, *I will know, or I will not live, wherefore dispatch and tell mee; to whom Mephistophiles answered, Faustus it is no trouble vnto me at all to tell thee, and therefore although thou forcest mee thereto, I will tell thee things to the terrour of thy soule, if thou wilt abide the hearing. Thou wilt haue me to tell thee of the secrecy of Hell, and of the pains thereof; know Faustus, that Hell hath many figures, semblances, and names; but it cannot be named nor figured in such sort vnto the liuing that are damned, as it is to those that are dead, and doe both see and feele the torments thereof: for Hell is said to be deadly, out of which came neuer any to life againe but one; but he is nothing for thee to reckon vpon. Hell is blood-thirsty, and is neuer satisfied: Hell is a valley into the which the damned soules fall: for so soon as the soule is out of mans body, it would gladly goe to the place from whence it came, and climeth vp aboue the highest hills, such to the Heauens, where being by the Angel of the first Mobil, denied entertainment (in consideration of their euill life spent on the earth) they fall into the deepest pit or valley that hath no bottome, into a perpetual*

of Doctor Faustus,

petuall fire, which shall neuer be quenched: for like as the Flint thron into the water loseth not his vertue, neither is the fire extinguished, even so the hellish fire is unquenchable: and even as the flint stone in the fire burned red hot, and consumeth not, so likewise the damned soules in our hellish fire are euer burning, but their paine neuer diminishing. Therefore is Hell called the everlasting paine, in which is neither hope nor mercy. So it is called utter darknesse, in which we see neither the light, the Sonne, Moone, nor Starre: and were our darknesse like the darknes of the night, yet were there hope of mercy; but ours is perpetuall darknesse, cleane exempt from the face of God. Hell hath also a place within it called Chasma, out of which issueth all manner of thunders lightning, with such thzings, and waylings, that oftentimes the very Demils themselves stand in feare thereof: for one while it sendeth forth winde, with exceeding snow, haile, and raine, congealing the water into Ice: with the which the damned are frozen, gnash their teeth, howle and cry, and yet cannot dye.

Other whiles, it sendeth forth most horrible hot mists or fogs, with flashing of flames of fire and brimstone, wherein the sorrowfull soules of the damned lye bzopling in their reiterated torments; yea, Faustus, hell is called a prison whereto the damned lye continually bound: it is called Pernicies and Exitium, death, destruction, hurtfulness, mischief, a mischance, a pittifull and euill thing wo:ld without end. We haue also with vs in hell a Ladder, reaching of exceeding height, as though the top of the same would touch the heauens, on which the damned ascend to seeke the blessing of God, but thzough their infidelity, when they are at the very highest degree, they fall downe againe into their former miseries, complaining of the heat of that unquenchable fire: yea, sweet Faustus, so much vnderstand thou of hell, for while thou art desirous to know the secrets of our Kingdom. Now marke Faustus, hell is the Horse of Death, the heat of fire, the shadow of Heauen and Earth, the obliuion of all goodnesse, the paines unspeakable, the gates vnremediable, the dwellings of Devils, Dragons, Serpents, Adders, Toads, Crocodils, and all manner of venomous and noysome creatures, the pusie of sinne, the stinking fogge ascending from the Stygian Lake, brimstone, pitch and all manner of unclean metals, the perpetuall and unquenchable fire, the end of whose miseries was neuer purposed by God; yea, yea, Faustus, thou sayest I shall, I must, nay I will tell thee the secrets of our Kingdom, for thou buyest it dearly, and thou must and shalt be partaker of our torments, that (as the Lord said) neuer shall cease: for hell, the womans belly, and the earth, are neuer satisfied: there thou shalt abide horrible tor-

The famous Historie

ments, trembling, gnashing of teeth, howling, crying, burning, fraying, melting, swimming in a labyzynth of miseries, scalding, smoaking in thine eyes, stinking in thy nose, boarcenelle in thy speech, deafnesse of thy eares, trembling of thine hands biting thine owne tongue with pain, thy heart crushed as in a pzeffe, thy bones broken, the Devils tossing fire-brandos vnto thee, yea, thy whole carkasse tossed vpon muck-lozks, from one Deuill to another; yea, Faustus, then wilt thou wish for death and he will flye from thee, thine unspeakable torments, shall be every day augmented more and more, for the greater the sinne, the greater is the punishment: How likest thou this my Faustus? a resolution answerable to thy request.

Lastly, thou wilt haue me tell thee that which belongeth onely to God, which is, if it be possible for the damned to come again into the fauour of God, or not: why Faustus, thou knowest that this is against thy promise, for what shouldst thou desire to know that, having already given thy soul to the Deuill, to haue the pleasure of this world, and to know the secrets of hell: therefore thou art damned, and how canst thou then come againe to the fauour of God? Wherefore I directly answer no: for whomsoever God hath forsaken and thzotome into hell, must there abide his w2ath and indignation in that vnquenchable fire, where is no hope of mercy to be looked for, but abiding in perpetuall paines world without end: for euen as much as it auayleth thee Faustus, to hope for the fauour of God againe, as Lucifer himselfe, who indeed, although he and we haue a hope, yet it is to small auaille, and taketh none effect, for out of that place God will neither heare crying nor sighing: if he doe, thou shalt haue a little remorse, as Diues, Cain, and Iudas had: what helpeth the Emperoz, King, Prince, Duke, Earle, Baron, Lord, Knight, Squire, or Gentleman, to cry for mercy being there? Nothing: for if on earth they would not be tyrants, and selfe-willed, rich with cometousnesse, proud with pomp, gluttons, drunkards, whozemongers, backbiters, robbers, murderers, blasphemers, and such like, then were there some hope to be looked for: therefore my Faustus as thou comest to hell with these qualities, thou maist say with Cain, My sinnes are greater than can be forgiven, goe hang thy selfe with Iudas: and lastly, be content to suffer torments with Diues. Therefore know Faustus, that the damned haue neither end nor time appointed, in the which they may hope to be released: for if there were any such hope, that they by throwing one drop of water out of the sea in a day vntill it were dry, or there were one heape of sand, as high as from the earth to the heauens, that a bird carrying away but one co2ne in a day, at the end of this so long labour, that yet they might hope at the last God would

of Doctor Faustus.

would haue mercy on them, they would be comforted: but now there is no hope that God once thinks vpon them, or that their howling shal euer be heard, yea, so impossible it is for thee to hide thy selfe from God, as impossible for thee to remoue the Mountaines, or to empty the Sea, or to tell the drops of raine that haue fallen from heauen, vntill this day, or to tell what there is most in the world: yea, and for a Carnell to go through the eye of a needle, euen so impossible it is for thee Faustus, and the rest of the damned to come againe into the fauour of God: and thus Faustus hath thou heard my last sentence, and I pray thee how doest thou like it: But know this, that I counsell thee to let me be vnmolested hereafter with such disputations, or else I will bey thee euery limb to thy small contentment. Wherupon Faustus departed from his Spirit very pensine and sorrowfull, laying him on his bed, altogether doubtfull of the grace and fauour of God; wherfore he fell into fantastickall cogitations; faine hee would haue had his soule at libertie againe, but the Deuil had so blinded him, and taken such deepe root in his heart, that hee could neuer thinke to craue Gods mercy, or if by chance he had any good motion, straightwayes the Deuil would thrust in a faire Lady into his chamber, which fell to kissing and dalliance with him, through which meanes, he therto his godly motion in the wind, going forward still in his wicked practices, to the utter ruine both of his body and soule.

CHAP. XVI.

Another question put forth by Doctor *Faustus* to his Spirit *Mephostophiles* of his owne estate.

Doctor Faustus being yet desirous to heare more strange things, called his Spirit vnto him, saying, My Mephostophiles, I haue yet another sute vnto thee, which I pray thee deny me not to resolue me of, Faustus (quoth the Spirit) I am loth to reason with thee any further, for thou art neuer satisfied in thy minde, but alwayes bringest me a new: Yet I pray thee this once (quod Faustus) doe me so much fauour, as to tell me the truth in this matter and hereafter I will bee no more so earnest with thee: the Spirit was altogether against it: but yet once more hee would abide him: well (said the Spirit to Faustus) what demandest thou of me? Faustus sayd, I would gladly know of thee, if thou wert a man in manner and forme as I am, what wouldest thou doe to please both God and man: wherat the Spirit smiled, saying; My Faustus, if I were a man as thou art, and that God had adorned me with those gifts of Pa-

The famous Historic

sure; as thou once hadst, even so long as the breath of God were by, and within me, would I humble my selfe unto his Majesty, endeavouring in all that I could to keepe his Commandements, prayse him and glorie him that I might continue in his favour so were I sure to enjoy the eternall joy and felicity of his Kingdome; Faustus said, but that I have not done: No, thou sayest truth (quod Mephistophiles) thou hast not done it, but thou hast denied the Lord thy Maker, which gave thee the breath of life, speech, hearing sight, and all other thy reasonable senses, that thou mightest understand his will and pleasure, to live to the glory and honour of his Name, and to the advancement of thy body and soule; him, I say, being thy Maker, hast thou denied and defied, yea, wickedly hast thou applyed that excellent gift of thy understanding, and given thy soule to the devill: therefore give none the blame but thine owne selfe-will, thy proud and aspiring minde, which hath brought thee into the wrath of God, and bitter damnation. This is most true (quod Faustus) but tell me Mephistophiles, wouldst thou be in my case as I am now: yea, said the Spirit (and with that fetcht a great sigh) for yet would I so humble my selfe, that I would winne the favour of God. Then (said Doctor Faustus) it were time enough for me, if I amended. True (said Mephistophiles) if it were not for thy great sinnes, which are so odious and detestable in the sight of God, that it is too late for thee, for the wrath of God resteth upon thee. Leave off (quod Faustus) and tell me my question to my greater comfort.

CHAP. XVII.

Here followeth the second part of Doctor *Faustus* his life and practices vntill his end.

Doctor Faustus hauing receiued deniall of his Spirit. to bee resolued any more in such questions propounded, forgot all good woorkes, and fell to be a Kalender-maker by the helpe of his Spirit, and also in short time to be a good Astronomer or Astrologian: he had learned so perfectly of his Spirit the course of the Sun, Moone, and stars, that hee had the most famous name of all the Mathematicks that liued in his time, as they well appeare by his woorkes dedicated vnto sundry Dukes and Lords: for he did nothing without the aduice of his Spirit, which learned him to presage of matters to come, which haue come to passe since his death. The like praise wonne he with his Kalenders and Almanacks making; for when he presaged of any thing, operations, and alterations of the weather or Elements; as wind, raine, fogs, snow, haile, moyst, dry, warme, cold, thunder, lightning, it fell so duely out as if an Angel of heauen had forewarned it. He did not like the buskissfull Astronomers of our

of Doctor Faustus.

our time, that set in Winter, cold, moyst, ayre, frosty: and in the Dog-
dayes, hot, dry, thunder, fire, and such like, but he set in all his workes,
day and houre when, where, and how it should happen. If any wonderful
thing were at hand, as mortality, famine, plague, or warres, he would set
the time and place, in true and iust order, when it would come to passe.

CHAP. XVII.

A question put forth by D. *Faustus* to his Spirit, concerning Astronomy.

NOW Faustus falling to practise and making his prognostications, he
was doubtfull in many points: wherefore he called vnto him Me-
phistophiles his Spirit, saying; I finde the ground of this science very
difficult to attaine vnto: for when that I conferre Astronomia and Astro-
logia, as the Mathematicians, and ancient Writers haue left in memory,
I find them to vary, and very much to disagree: wherefore I pray thee
to teach me the truth in this matter: to whom his Spirit answered, Fau-
stus, thou shalt know that the practitioners or speculators, or at least the
first inuentors of these Arts haue done nothing of themselves certaine,
whereupon thou maiest attaine to the true prognosticating or presaging
of things concerning the Heavens: or of the influence of the planets: for
if by chance some one Mathematician or Astronomer hath left behind him
any thing worthy of memory, they haue so blinded it with Enigmati-
cal workes, blind Characters, and such obscure figures, that it is impossible
for an earthly man to attaine to the knowledge thereof, without the ayd
of some Spirit, or else the speciall gift of God: for such are the hidden
words of God from men, yet loe we Spirits that see and see all Ele-
ments know such, and there is nothing to be done, or by the heavens pre-
tended, but we know it. except onely the day of Doome. Wherefore Fau-
stus learne of me, I will teach thee the course and reuolue of the Sunne,
the cause of winter and summer, the exaltation and declination of the
Sun and Eclipse of the Moone, the distance and height of the Poles and
every fixed Starre, the nature and operation of the Elements, fire, ayre,
water, and earth, & all that is contained in them, yea, herein there is no-
thing hidden from me, but onely the filthy science which once thou hadst
Faustus at liberty, but now Faustus thou hast lost it past recovery; where-
fore leauing that which will not be againe had, learne now of me to make
thunder, lightning, haile, snow and raine, the clouds to rend, the earth and
craggy rocks to shake and split in sunder, the Seas to swell and rore and
ouer-runne their marks: knowest thou not that the deeper the sun shines,
the hotter he pierces: so the more thy Art is famous whilst thou art here,

The famous Historie

the greater shall be thy name when thou art gone. Knowest not thou that the earth is frozen, cold and dry: the water running, cold, and moist; the ayre flying, hot and moist: the fire consuming, hot and dry? yea Faustus somuch thy heart be inflamed like the fire to mount on high: learne Faustus to fly like my selfe, as swift as thought from one Kingdome to another, to sit at Princes Tables, to eat their daintiest fare, to haue the pleasure of their Ladies, wines and Concubines, to vse all their Jewels and costly robes as things belonging vnto thee, and not vnto them: learne of me, Faustus, to runne thorow walls, doores, and gates of stone and Iron, to creepe into the earth like a Worme, to swim in the water like a Fish, to flye in the ayre like a Bird, and to liue and nourish thy selfe in the fire like a Salamander: so shalt thou be famous, renowned, farre spoken of, and extolled for thy skill, going on knives not hurting thy feet, carrying fire in thy bosome, and not burning thy selfe, seeing through the heauens as through a Chrysell, wherein is placed the Planets, with all the rest of the presaging Comets, the whole circuit of the World from the East to the West, North and South: there shalt thou know Faustus, wherefore the fire Sphere above, and the signes of the Zodiack doth not burne and consume the whole face of the earth, being hindered by placing the two moist Elements betwene them, the ayrie clouds and the wauiing waues of water; yea Faustus, I will learne thee the secrets of Nature, what the cause is that the Sunne in Summer, being at the highest, giueth all his heat downewards on the earth: and being Winter at the lowest, giueth all his heat upward into the Heauens, that the snow should be of so great vertue as the hony, and the Lady Saturnia in Occulto, more hotter than the Sunne in Manifesto. Come on my Faustus, I will make thee as perfect in these things as my selfe, I will learne thee to goe inuisible, to finde out the mines of Gold and Silver: the fodines of precious stones, as the Carbuncle, the Diamond, Saphyre, Emerald, Ruby, Topas, Jacinth, Granat, Salspis, Amethyst; vse all these at thy pleasure, take thy hearts desire, thy time Faustus weareth away, then why wilt thou not take thy pleasure of the world? Come vp, we will goe vnto Kings at their owne Courts, and at their most sumptuous Banquets be their guests: if willingly they inuite vs not, then perforce we will serue our owne turne with their best meat, and daintiest wine: Agreed, quoth Faustus, but let me pause a while vpon this thou hast euen now declared vnto me.

CHAP.

of Doctor Faustus.

CHAP. XIX.

How Doctor *Faustus* fell into despaire with himselfe, for hauing put forth a question vnto his Spirit, they fell at variance, whereupon the rout of Deuils appeared vnto him, threatning him sharply.

DOCTOR *Faustus* resolued with himselfe y^e speeches of his Spirit, and became so wofull and sorrowfull in his cogitations, that he thought himselfe already fryng in the hottest flames of Hell: and lying in his muse, suddenly there appeared vnto him his Spirit, demanding what thing so grieved and troubled his conscience: Whereat Doctor *Faustus* gaue no answer; yet the Spirit very earnestly lay vpon him to know the cause, and if it were possible, he would finde remedy for his grieve, and ease him of his sorrowes. To whom *Faustus* answered, I haue taken thee vnto me as a Seruant to doe me service, and thy service will bee very deere vnto me; yet I cannot haue any diligence of thee further than thou list thy selfe, neither dost thou in any thing as it becommeth thee. The Spirit replied, My *Faustus*, thou knowest that I was neuer against thy commandements as yet, but ready to serue and resolue thy questions, although I am not bound vnto thee in such respects as concerne the hurt of our Kingdome, yet was I alwayes willing to answer thee, and so am I still: therefore my *Faustus*, say on boldly, what is thy will and pleasure? At which words the Spirit stole away the heart of *Faustus*, who spake in this sort, Mephistophiles, tell me how and after what sort God made the world, and all the creatures in them, and why man was made after the Image of God: The Spirit hearing this, answered, *Faustus*, thou knowest that all this is in vaine for thee to aske, I know that thou art sorry for that thou hast done, but it auaileth thee not, for I will teare thee in a thousand peeces if thou change not thy opinions, and herent bee banished away. Whereat *Faustus* all sorrowfull for that he had put forth such a question, fell to weeping and to howling bitterly, not for his sinnes towards God, but that the Deuill was departed from him so suddenly in such a rage. And being in this perplexity, hee was suddenly taken in such an extreme cold, as if he would haue frozen in the place where hee sate, in which the greatest Deuill in Hell appeared vnto him, with certaine of his hideous and infernall company in most ugly shapes, that it was impossible to thinke vpon, and trauersing the chamber round about where *Faustus* sate, *Faustus* thought to himselfe, now are they come for me though my time be not come, and that because I haue asked such questions of my Seruant Mephistophiles: at whose cogitations the chiefest Deuill which

D

was

The famous Historie

was the Lord, unto whom he gaue his soule, that was Lucifer, spake in this sort: Faustus, I haue seene thy thoughts, which are not as thou hast holued vnto me, by the vertue of this Letter. and shewed him the Obligation which he had witten with his owne blood, wherefore I am come to visit thee, and to shew thee some of our hellish pastimes in hope that will draw & confirme thy minde a little more stedfast vnto vs. Content, quoth Faustus, goe to, let me see what pastime you can make. At which words, the great Deuill in his likenesse sate him downe by Faustus, commanding the rest of the Deuils to appeare in their forme, as if they were in Hell. First entred Belial in forme of a Beare, with curled black haire to the ground, his eares standing vp right: within the eare was as red as blood, out of which issued flames of fire; his teeth were at least a foot long, & as white as snow, with a tayle thre eells long (at the least) hauing two wings, one behinde each arme, and thus one after another they appeared to Faustus in forme as they were in Hell: Lucifer himselfe sate in manner of a man all hairy, but of a browne colour like a Squirrell curled, and his tayle turning backward on his backe as the Squirrels be; I thinke he could cracke puts too like a Squirrell. After him came Belzebub in curled haire of a horse-flesh colour, his head like the head of a Bull, with a mighty paire of hornes, and two long eares downe to the ground, and two wings on his back with picking things like thornes: out of his wings issued flames of fire, his tayle was like a Cowes. Then came Astaroth in forme of a woman going vp right on his tayle, and had no feet, but a tayle like a slow woman: vnder his chaps grew two short hands, and his backe was cole blacke, his belly thicke in the middle, yellow like gold, hauing many b:cles on his backe like a Hedge-hog. After him came Canniagosta, being white and gray mixed, exceeding curled and hairy, hee had a head like the head of an Ase, and a tayle like a Cat, and clawes like an Dre, lacking nothing of an ell broad. Then came Anobis, this Deuill had a head like a Dog, white and blacke haire, in Chape like a Hogge, sauing that hee had but two feet, one vnder his throat, the other at his tayle, hee was foure eells long, with hanging eares like a bloud-hound. After him came Dithican, hee was a short tharse, in forme of a pheasant, with shining feathers, and foure feet, his necke was greene, his body red and his feet blacke. The last was called Brachus, with foure short feet like a Hedge-hogge, yellow and greene; the upper side of his body was browne, and the belly like blue flames of fire: the tayle red like the tayle of a Monke. The rest of the Deuils were in forme of vnscribble beasts, as Swine, Harts, Beares, Wolves, Apes, Buffes, Goats, Antlopes, Elephants, Dragons, Horses,

of Doctor Faustus.

res, Asles, Lions, Cats, Snakes, Toads, and all manner of bglp odious Serpents and woymes: yet came in such sort, that euery one at his entry into t^e Hall, made their reuerence vnto Lucifer, and so took their places, standing in order as they came, vntill they had filled the whole Hall, wherewith suddenly fell a most horrible thunder-clap, that the house shooke as though it would haue fallen into the ground. vpon which euery monster had a muck-fozke in his hand, holding them towards Faustus, as though they would haue runne a tilt at him: which when Faustus perceiued, he thought vpon the words of Mephostophiles, when he told him how the soules in hell were tormented, being cast from deuill to deuill vpon muck-fozks, hee thought verily to haue bene tormented there on them in like sort. But Lucifer perceiuing his thought, spake to him, *Oy Faustus, how likest thou this crue of mine?* quoth Faustus *why came not you in another manner of shape?* Lucifer replied, we cannot change our hellish forme, we haue shewed our selues here, as we are there: yet can we blind mens eyes in such sort, that when we will, we repaire vnto them, as if we were men or Angels of light, although our dwelling be in darknesse. Then sayd Faustus, *I like not so many of you together:* whereupon Lucifer commanded them to depart, except seuen of the p^rincipall, for with they presently vanished, which Faustus perceiuing, hee was somewhat better comforted, and spake to Lucifer. *Where is my seruant Mephostophiles?* let me see if he can doe the like, whereupon came a fierce Dragon flying, and spitting fire round about the house, and comming towards Lucifer made reuerence, and then changed himselfe to the forme of a Fryer, saying, Faustus, *What wilt thou?* Faustus said, *I will that thou teach me to transfoyme my selfe in like sort as thou and the rest haue done:* then Lucifer put forth his paw and gaue Faustus a booke, saying, *Hold, doe what thou wilt;* which hee looking vpon, straight wayes changed himselfe to a Dogge, then into a Woyme, then into a Dragon, and finding this for his purpose, it liked him well. Quoth he to Lucifer, and how cometh it that so many Althp formes are in the world? Lucifer answered, *They are ordained of God, as plagues vnto men, and so shalt thou be plagued* (quoth he.) Whereupon came Scorpions, Wasps, Gnats, Bees, and Gnats, which fell to stinging and biting him, and all the whole house was filled with a most horrible stinking fogge, insomuch that Faustus saw nothing, but still was tormented: wherefore he cryed for helpe, saying, Mephostophiles, my faithfull seruant where art thou? helpe, helpe, *I pray thee:* heereat the Spirit answered nothing, but Lucifer himselfe said *Ho, ho, ho, Faustus, how likest thou the creation of the World?* and incontinent it was

The famous Historie

cleare againe, and the Devils and all the filthy cattell were banished, onely Faustus was left alone, seeing nothing, but hearing the sweetest musike that ever he heard before, at which he was so ravished with delight, that he forgot his feares he was in before, and it repented him that hee had scene no more of their pastime.

CHAP. XX.

How Doctor Faustus desired to see hell, and of the manner how hee was vied therein.

Doctor Faustus bethinking how his time went away, and how hee had spent eight yeares thereof, he meant to spend the rest to his better contentment, intending quite to forget any such motions as might offend the Devill any more: wherefore on a time he called his Spirit Mephistophiles, and said unto him, bring thou hither unto me thy Lord Lucifer or Beliall, he brought him (notwithstanding) one that was called Beelzebub, the which asked Faustus his pleasure: Quoth Faustus, I would know of thee if I might see hell and take a view thereof: That thou shalt, said the Devill, and at mid night I will fetch thee. Well, night being come, Doctor Faustus awayed very diligently for the coming of the Devill to fetch him, and thinking that he tarried all too long, he went to the window, where he pulled open a casement, and looking into the Element, he saw a cloud in the south, more blacke, darker, and obscure, than all the rest of the skye, from whence the wind blew most horrible right into Faustus his chamber, & filled the whole house with smoke, that Faustus was almost smothered: hereat fell an exceeding thunder-clap, and withall came a great rugged blacke Beare, all coked, and upon his backe a chaire of beaten gold, and spake to Faustus, saying, Sit up and away with me: and Doctor Faustus, that had so long abode the smoke, wist rather to be in hell than there, got on the Devill, and so they went together. But marke how the Devill blinded him, and made him believe they carried him into hell, so he carried him into the ayre, where Faustus fell into a sound sleepe, as if he had late in a warme water or bath: at last they came to a place which burneth continually with flaming flames of fire and Brimstone: whereout issued an exceeding mighty clap of thunder, with so horrible a noyse, that Faustus awaked: but the Devill went forth on his way, and carried Faustus therein, yea notwithstanding howsoever it burnt, Doctor Faustus felt no more heat, than as it were the glimpse of the sun in May: there heard he all manner of musike so welcome him, but saw none playing on them, it pleased him well, but he

of Doctor Faustus.

he durst not aske, for he was forbidden it before. To meet the Devil
and the guest that came with him, came three other ugly Devils, the
which ranne backe againe before the Beare, to make the way, against
whom there came running an exceeding great Hart, which would have
thrust Faustus out of his chaire: but being defended by the other three
Devils, the Hart was put to the repulse: thence going on their way, Fau-
stus looked, and behold there was nothing but Snakes and all manner of
venomous beasts about him, which were exceeding great, unto the which
Snakes came many strokes and swallowed up all the whole multitude
of Snakes, that they left not one: which when Faustus saw, he marvel-
led greatly; but proceeding further on their hellish voyage, there came
forth of an hollow cliffe an exceeding great flying Bull, the which with
such a force hit Faustus his chapre with his head and hoznes, that he
turned Faustus and his Beare over and over, so that the Beare vanished
away, whereat Faustus began to cry, oh, woe is mee that ever I came
here: for he thought there to have bene beguiled of the Devil, and to
make his end before his time appointed or conditioned of the Devil; but
shortly after came to him a monstrous Ape, bidding Faustus to be of good
cheere, and sayd, Get upon mee: all the fire in hell seemed to Faustus to
have bene put out, whereupon followed a monstrous thicke fogge, that
he saw nothing, but shortly it seemed to him to wax cleare, where he saw
two great Dragons fastened unto a Waggon, into the which the Ape as-
cended and set Faustus therein, forth flew the Dragons into an exceeding
darke cloud where Faustus saw neither Dragons nor Chariot, wherein
he sate, and such were the cries of tormented soules, with mighty thun-
der-claps, and flashing lightnings about his eares, that poore Faustus
shook for feare. Upon this they came to a water, stinking and filthy, thick
like mudd, into the which ranne the Dragon sinking vnder with Wag-
gon and all, but Faustus felt no water, but as it were a small mist, saying
that the wave beat so force upon him, that he saw nothing vnder and over
him but onely water, in the which he lost his Dragon, Ape, and Waggon:
and sinking yet deeper and deeper, he came at last as it were upon a high
Rocke, where the waters parted and left him thereon; but when the wa-
ter was gone, it seemed to him he should there have ended his life, for he
saw no way but death: the Rocke was as high from the bottome, as hea-
ven is from the earth; there sate he, seeing nor hearing any man, and lo-
ked ever upon the Rocke: at length he saw a little hole, out of the which
issued fire; thought he, How shal I now doe? I am forsaken of the Devils
and they that brought me hither, here must I either fall to the bottome,
or burne in the fire, or live in despaire: with that in his madnesse he gave a

The famous Historie

skip into the fiery hole, saying; Hold you infernall bags, take here this sacrifice as my last end, that which I iustly haue deserued: vpon this hee was entred, and finding himselfe as yet vburned, or touched of that fire he was the better appayed, but there was so great a noyse, that he neuer heard the like before, it passed all the thunder that euer he had heard; and counting downe further to the bottome of the Roocke, hee saw a fire, wherein were many worthy and noble personages, as Emperours, Kings, Dukes, and Lords, and many thousands more of tormented soules, at the edge of which fire, ranne a most pleasant, cleare, and cold water to behold, into the which many tormented soules sprang out of the fire to coole themselves, but being so freezing cold, they were constrained to returne againe into the fire, and thus wearied themselves, and spent their endlesse torments out of one labyzinth into another, one while in heat, another while in cold: but Faustus standing here all this while gazing on them that were thus tormented, he saw one leaping out of the fire and screeching horribly, whom he thought to haue knowne, wherefore he would faine haue spoken vnto him, but remembzng that he was forbidden, he restrained speaking. Then this Deuill that bzought him in, came to him againe in likenesse of a Beare, with the chaire on his backe, and bade him sit vp, for it was time to depart: so Faustus got vp, and the Deuill carried him out into the ayze, where he had so sweet musick, that he fell asleepe by the way. His boy Christtopher being all this while at home, and missing his master so long, thought his master would haue farried and dwelt with the Deuill for euer: but whilst his boy was in these cogitations, his master came home, for the Deuill bzought him home fast asleepe as he sat in the chaire, and thzeto him on his bed, where (being thus left of the Deuill) he lay vntill day. When hee awaked, he was amazed, like a man that had bene in a darke dungeon: musing with himselfe if it were true or false that he had scene hell, or whether he was blinded or not: but he rather perswaded himselfe hee had bene there than otherwise, because hee had scene such wonderfull things: wherefore he most carefully took pen and inke, and wzote these things in order as he had scene: which wziting was afterwards found by his boy in his study; which afterwards was published to the whole City of VVittenberg in print, for example to all Christians.

of Doctor Faustus.

CHAP. XX.

How Doctor *Faustus* was carried thorow the ayre, vp to the heauen, to see the whole world, and how the Sky and Planets ruled: after the which he wrote a Letter to his friend of the same to *Liptzig*, and how he went about the world in eight dayes.

This Letter was found by a Freeman and Citizen of Wittenberg, witten with his owne hand and sent to his friend at *Lipzig* a Physician, named Ioue Victory; the contents of which were as followeth: Amongst other things (my louing friend and brother) I remember yet the former friendship had together, when we were scholesfellows and Students in the Vniuersity at Wittenberg, whereas you first studied Physick, Astronomy, Astrology, Geometry, and Cosmography. I to the contrary (you know) studied Diuinity, notwithstanding now in any of your owne studies I am sure (I am perswaded) further than your selfe: for since I began I haue neuer erred, for might I speake it without affecting my owne prayse) my Calenders, & other practices haue not onely the commendations of the common sort, but also of the chiefe Lordes and Nobles of this our Dutch Nation, because (which is chiefly to be noted) I write and presage of matters to come, which all accord & fall out so right, as if they had bene already seene before. And for y^e (my beloued Victory) you write to know my voyage which I made vnto the heauens, the which (as you certifie me) you haue had some suspicion of, although you partly perswaded your selfe, that it is a thing impossible, no matter for that, it is as it is, and let it be as it will, once it is done in such manner, as now according vnto your request I will you here to vnderstand.

I being once layd in my bed, and could not sleepe for thinking on my Calender and practice, I marvelled with my selfe how it were possible that the Firmament should be knowne, and so largely witten of men, or whether they write true or false, by their owne opinions, or suppositions, or by due observations and true course of the heauens. Behold, I thought my house would haue bene blowne downe, so that all my doores and cheere flew open, whereat I was not a little astonished, for withall I heard a groaning voyce, which sayd, Get vp, the desire of thy heart, mind, and thought thou shalt see. At the which I answered, What my heart desireth, that would I faine see, and to make proufe, if I shall see, I will away with thee. Why then (quoth he) looke out at thy window, there cometh a messenger for thee; that did I, and behold there stood a Waggon, with two Dragons before it, to drawe the same, and all the Waggon was of a light burning fire, and so, at the spoone went,

The famous Historie

I was the willinger at that time to depart, but the boyes spake againe, sit vp and let vs away: I will (said I) goe with thee, but vpon this condition, that I may aske after all things that I see, heare, or thinke on: the boyce answered, I am content for this time. Hereupon I got mee into the Waggon, so that the Dragons carried me vp right into the ayre.

The Waggon had foure wheeles, the which rattled so, and made such a noyse, as if we had beene all this while running on the stones: and round about vs flew out flames of fire; and the higher that I came, the more the earth seemed to be darkned, so that me thought I came out of a Dungeon: and looking downe from Heauen, behold Mephostophiles my Spirit and Seruant was behind me, and when hee perceiued that I saw him, he came and sate by me, to whom I sayd, I pray thee Mephostophiles whither shall I goe now? Let not that trouble thy minde, said hee, and yet they carried vs higher vp: And now will I tell thee (good friend and scholesfellow) what things I haue seene and proued, for on the Tuesday went I out, and on Tuesday seuen nights following, I came home againe, that is eight dayes, in which time I slept not, no not one winke came into my eyes: and we went invisible of any man: and as the day began to appere, after the first nights iourney, I said to my Spirit Mephostophiles, I pray thee how farre haue wee now ridden, I am sure thou knowest, for mee thinkes we haue ridden exceeding farre, the world seemeth so little. Mephostophiles answered mee, my Faustus, beseue mee, that from the place from whence thou camest, vnto this place where we are now, is already forty seuen leagues right in height. And as the day increased, I looked downe into the World; Asia, Europe, and Africa I had a sight of: and being so high, quoth I to my Spirit, tell me how these Kingdomes lye, and what they are called: the which he denyed not, saying, See this on our left hand is Hungaria, this is also Prussia on our left hand, and Poland, Muscouia, Tartacelesia, Bohemia, Saxony: and here on our right hand, Spaine, Portugall, France, England and Scotland: then right on befoze vs lye the Kingdomes of Persia, India, Arabia, the King of Althar, and the great Cham: now are we come to Wittenberg, and are right ouer the Towne of Weim in Austria, and ere long will be at Constantinople, Tripoli, and Ierusalem, and after will we pierce the frozen Zone, and shortly touch the Horizon and the Zenith of Wittenberg. There looked I on the Ocean Sea, and beheld a great many Ships and Gallies ready to the battell one against another; and thus I spent my iourney: now cast I my eyes here, now there, towards South, North, East, and West: I haue bene in one place where it rained and hailed, and in another where the

of Doctor Faustus.

the Sun shone excellent faire, and so I thinke that I saw most things in and about the world, with great admiration, that in one place it rained, and in another haile and snow: on this side, the Sun shone bright, some hills covered with snow neuer consuming, others were so hot that grasse and trees were burned and consumed therewith. Then looked I vp to the heauens, and behold they went so swift, that I thought they would haue sprung in thousands. Likewise it was so cleare and so hot, that I could not long gaze vpon it, it so dimmed my sight: and had not my Spirit Mephostophiles covered me, as it were with a shadowing cloud, I had bene burnt with the extreme heat thereof: for the skye, the which wee behold here when we looke vp from the earth, is so fast and thicke as a wall, cleare and shining bright as Chistall, in the which is placed the Sun, which casteth forth his rayes and beames ouer the vniuersall world, to the vttermost confines of the earth. But wee thinke that the Sun is very little: no, it is altogether as big as the world: Indeed the body substantiall is but little in compasse, but the rayes or streames that it casteth forth, by reason of the thing wherein it is placed, maketh him to extend and shew himselfe ouer the whole world: and we thinke that the Sunne runneth his course, and that the heauens stand still: no, it is the heauens that moue his course, and the Sunne abideth perpetually in his place, he is permanent and fixed in his place; and although wee see him beginning to ascend in the Orient or East, at the highest in the Meridian or South, setting in the Occident or West, yet is he at the lowest in Septentrio or North, and yet he moueth not. It is the arle of the heauens that moueth the whole Firmament, being a Chaos or confused thing; and for that pzoofe, I will shew thee this example: like as thou seest a bebble made of water and sope blowne forth of a quill, is in forme of a confused masse or Chaos, and being in this forme is moued at pleasure of the wind which runneth round about that Chaos, and moueth him also round: euen so this whole Firmament or Chaos wherein are placed the Sunne and the rest of the Planets, turned and carried at the pleasure of the Spirit of God, which is winde: Yea, Christian Reader, to the glory of God, and to the pzoofit of thy soule, I will open vnto thee diuine opinion, touching the rule of this confused Chaos, farre moze than my rude German Authoz, being possessed with the Deuill, was able to vtter: and to pzooue some of my sentences befoze to be true, looke into Genesis, vnto the woordes of God, at the creation of the world, there shalt thou finde, that the Spirit of God moued vpon the waters, befoze heauen and earth were made. Marke how he made it, and how by his Word every Element took his place: these were not his woordes but his

The famous Historie

wozds, for all the wozds he vsed before, he concluded afterwards in one woꝝke, which was in making Man: marke Reader with patience, for thy soules health, see into all that was done by the Woꝝd and Woꝝk of God: Light and darkenesse was, the Firmament fild, and the great & and little light C in it: the most waters were in one place, the Earth was dry, and every Element brought forth according to the Woꝝd of God: now follow his Woꝝkes: he made man after his owne Image, how, out of the earth: The earth will shape no Image without water: there was one of the Elements. But all this while where was wind: All Elements were at the Woꝝd of God; Man was made, and in a soyme by the woꝝke of God, yet moued not that woꝝke, before God breathed the Spirit of Life into his nostrils, and made him a liuing soule: Here was the first wind and Spirit of God, out of his stoue mouth, which we haue likewise from the same seed, which was onely planted by God in Adam, which wind, bzeath, or Spirit, when he had receiued, hee was liuing and moued on earth, for it was ordained of God for his habitation, but the Heauens are the habitation of the Lord: and like as I shewed before of the bubble, or confused Chaos made of water and sope, thorow the wind and bzeath of man is turned round, and carried with euery wind, euen so the Firmaments, wherein the Sunne and the rest of the Planets are fixed, be moued, turned, and carryed with the wind, bzeath, and Spirit of God: for the Heauens and Firmaments are moueable as the Chaos, but the Sun is fixed in the Firmament. And further (my good Schoole-fellow) I was thus nigh the Heauens where mee thought euery Planet was but as halfe the earth, and vnder the Firmament ruled the Spirits in the ayre; and as I came downe, I looked vpon the woꝝld, and the heauens; and me thought that the earth was inclosed (in comparison with in the Firmaments, as the yolke of an Egge within the white, and me thought that the whole length of the Earth was not a span long: and the water was as it had bene twice as broad and as long as the earth; euen thus at the eight dayes end I came home againe, and fell asleepe, and so I continued sleeping, thre dayes and thre nights together, and the first houre I awaked, fell fresh againe to my Kalender, and haue made them in right ample manner as you know: and to satisfie your request, for that you wrote vnto me, I haue (in consideration of our old friendship had at the Vniuersity of Wittenberg,) declared vnto you my heavenly boiage, wishing no woꝝse vnto you than vnto my selfe, that is, that your minde were as mine in all respects.

Dixi.

Doct^r or *Falsus* the Astrologian.

CHAP.

of Doctor Faustus.

CHAP. XXII.

How Doctor *Faustus* made his iourney thorow the principall and most famous Lands in the world.

Doctor Faustus hauing ouer-runne fiftene yeeres of his appointed time, he tooke vpon him a Journey, with full pretence to see the whole world, and calling his Spirit Mephostophiles vnto him, he sayd, Thou knowest that thou art bound vnto me vpon conditions, to performe and fulfill my desire in all things, wherefore my pretence is to visit the whole face of the earth, visible and invisible when it pleaseth me, therefore I command and enioyne thee to the same. Whereupon Mephostophiles answered, I am ready my Lord at thy command, and forthwith the Spirit changed himselfe into the likenesse of a flying horse, saying, Faustus, sit vp, I am ready. Doctor Faustus softly sate vpon him, and forthwards they went: Faustus came thozow many a Land and Province, as Pannonia, Austria, Germany, Bohemia, Silesia, Saxony, Messene, Daring, Frankland, Shwabland, Byerland, Styria, Corinthia, Poland, Litaw, Liefland, Prussia, Denmarke, Moscouia, Tartaria: Turkey, Persia, Cathai, Alexandria, Barbaria, Ginney, Peru, the Streights of Magellanes, India, all about the frozen Zone, and Terra incognita, Noua Hispaniola, the Isles of Terzera, Mederi, Saint Michaels, the Canaries, and the Tenorifolcie, into Spaine, the Maine-land, Portugall, Italy, Campania, the Kingdome of Naples, the Isles of Sicilia, Malta, maiora, minora, to the knights of the Rhodes, Candy, or Creete, Cyprus, Corinth, Switzerland, France, Freeiland, Westphalia, Zeland, Holland, Brabant, and all the 17. Provinces in Netherland, England, Scotland, Ireland, all America and Island, the out Isles of Scotland, the Orchades, Norway, the Bishopricke of Breame, and so home againe: all these Kingdomes, Provinces, and Countries, he passed in 15. dayes, in which time he saw very little that delighted his minde: wherefore he tooke little rest at home, and burning in desire to see more at large, and to behold the secrets of each Kingdome, hee set forthward againe on his iourney vpon his swift horse Mephostophiles, and came to Trent, for that he chiefly desired to see this Towne and the monuments thereof: but there he saw not many wonders, except two faire Palaces, that belonged vnto the Bishop, and also a mighty large Castle that was built of brick, with 3. wals, and 3. great trenches, so strong that it was impossible for any Princes power to win it: then he saw a Church wherein was buried Simcon, and the Bishop of Popo, their tombes are of most sumptuous Marblestone, closed and topped together with great bars of yron:

The famous Historie

from thence he departed to Paris, where he liked well the Academy: and what place of Kingdome sooner fell into his mind, the same he visited. He came from Paris to Mentz, where the River of Maine falls into the Rhine; notwithstanding he tarried not long there, but went into Campania, in the Kingdome of Neapol, in which he saw an innumerable sort of Cloisters, Monies and Churches, great and high houses of stone, the streets faire and large, and straight south from one end of the Towne to the other as a line, and all the pavement of the City was of Bricke, and the more it rained into the Towne, the fairer the streets were: there saw he the tombe of Virgil, and the high way that hee cut through the mighty hill of stone in one night, the whole length of an English mile: when he saw the number of Gallies and Argozies that lay there at the City head, the Wind-mill that stood in the water, the Castle in the water, and the houses above the water, where many Gallies might ride, most safely from raine or wind: then he saw the Castle on the hill over the Towne and many Monuments therein, also the hill called Vesuvius, whereon groweth all the Turkish Wine, and most pleasant sweet Oliues. From thence he came to Venice, whereas he wondred not a little, to see a City so famously built, standing in the Sea, where through euery street the water came in such largenesse, that great ships and barks might passe from one street to another, hauing yet a way on both sides the water, whereon men and horse might passe: He marvelled also how it was possible so much biguall to be found in the Towne, and so good cheape, considering that for a whole league, nothing grew neere the same. He wondred not a little at the fairenesse of S. Marks place, and the sumptuous Church standing thereon, called S. Marke, how all the pavement was set with coloured stones, and all the Hood or loft of the Church double gilded over. Leaving this hee came to Padua, beholding the manner of their Academy, which is called the Mother or Nurse of Christendome; there he heard the Doctors, and saw the most Monuments in the Towne, entred his name in the University of the German Nation and wrote himselfe Doctor Faustus, the insatiable speculator: then saw he the worthiest Monument in the world for a Church, named S. Anthonies Cloister, which for the pinacles thereof, and the contriement of the Church, hath not the like in Christendome. This Towne is fenced about with three mighty walls of stone and earth, betwixt the which runneth goodly ditches of water, twixt euery foure and twenty houres passeth boats betwixt Padua and Venice with passengers, as they doe here betwixt London and Grauesend, and even so farre they differ in distance: Faustus beheld likewise the counsell house, and the

of Doctor Faustus.

the Castle with no small wonder. Well, sozward he went to Rome, which lay, and doth yet lye on the River Tiberis, the which divideth the City into two parts: over the River are foure great Stone Bridges, and upon the one Bridge, called Ponte Saint Angelo is the Castle of Saint Angelo, wherein are so many great cast Pieces, as there are dayes in the yere; and such Pieces as will shoot seven bullets off with one fire: to this Castle commeth a priuy vault from the Church and Palace of Saint Peters, thozow the which the Pope (if any danger be) passeth from his Palace to the Castle for safegard: the City hath eleuen gates, and a hill called Vaticanum, whereupon S. Peters Church is built: In that Church the holy Fathers will heare no confession, without the penitent bring money in his hand. Adioyning to the Church, is the Campo Santo, the which Carolus Magnus built: where every day thirtene Pilgrims haue their dinners serued of the best: that is to say, Christ and his twelue Apostles. Hard by this he visited the Churchyard of Saint Peters, where he saw the Pyramides that Iulius Cezar brought forth of Africa: it stood in Faustus his time leaning against the Church-wall of Saint Peters, but now Pope Sixtus hath erected it in the middle of Saint Peters Church-yard, it is 14. fathom long, and at the lower end five fathom fouresquare, and so forth smaller upwards: on the top is a Crucifix of beaten gold, the Stone standeth on foure Lions of brasse. Then he visited the seven Churches of Rome, that were Saint Peters, Saint Pauls, Saint Sebastian, Saint Iohn Lateran, Saint Lawrence, S. Mary Magdalen, and S. Mary Maiora. Then went hee without the Towne, when he saw the Conduits of water that runne leuell thzough hill and dale, bringing water into the Towne fifene Italian miles off: other Monuments he saw too many to recite, but amongst the rest hee was desirous to see the Popes court, and his manner of service at his Table, wherefoze he and his Spirit made themselves invisible and came to the Popes Court, and priuy chamber, where he was: there saw he many seruants attending on his Holinesse, with many a flattering Sy-cophant carrying his meat; and there he marked the Pope, and the manner of his service, which he seeing to be so vnmeasurable, and sumptuous: Fye (quoth Faustus) why had not the Deuill made a Pope of me? Faustus saw there notwithstanding, such as were like to himselfe, proud, stout, wilfull, gluttons, drunkards, whozemongers, breakers of wedlocke, and followers of all manner of vngodly exercises: wherefoze he said to his Spirit, I thought that I had bene alone a hog or porke of the Devils, but he must beare with me yet a little longer, for these hogs of Rome are already fatted, and fitted to make his roastmeat: the

The famous Historie

Deuill might doe well to spit them all, and haue them to the fire, and let him summon the Sunns to turne the spits: for as none must confesse, the Sun but the Fryer, so none should turne the roasting Fryer, but the Sun. Thus continued Faustus thre dayes in the Popes Palace, and yet had no lust to his meat, but stood still in the Popes Chamber and saw every thing whatsoeuer it was: on a time the Pope would haue a feast prepared for the Cardinall of Pavia, and for his first welcome the Cardinall was bidden to dinner: and as hee ate at meat, the Pope would euer be blessing and crossing over his mouth, Faustus could suffer it no longer, but vp with his fist and smote the Pope on the face, and withall he laughed that the whole house might heare him, yet none of them saw him or knew where he was, the Pope perswaded his Company, that it was a damned soule, commanding Masse presently to be said for his deliuey out of Purgatory, which was done: the Pope sate still at meat, but when the latter messe came in to the Popes board, D. Faustus layd hands thereon, saying, This is mine, and so he tooke both dish and meat and flew vnto the Capitall or Campadolia, calling his Spirit vnto him and sayd, Come let vs be merry, for thou must fetch me some Wine, and the cup that the Pope drinks of, and hereupon more caual we will make good chere in spight of the Pope, and all his fat Abbey-lubbers. His Spirit hearing this, departed towards the Popes Chamber, where he found them yet sitting quaffing: wherefoze he toke from befoze the Pope the fairest peece of plate or drinking Goblet, and a flaggon of Wine, and brought it to Faustus: but when the Pope and the rest of his crew perceived they were robbed, and knew not after what sort, they perswaded themselves that it was a damned soule that befoze had vered the Pope so, and that smote him on his face; wherefoze hee sent commandement thorow the whole City of Rome, that they should say a Masse in every Church, and ring all the Bells, for to lay the walking spirit, and to curse him with bell, booke, and candle, that so inuiscibly had misused the Popes Holinesse, with the Cardinall of Pavia, and the rest of their company: but Faustus notwithstanding made good chere with that which hee had beguiled the Pope of, and in the midst of the order of S. Bernards bare-footed Fryers, as they were going on procession thorow the Market-place, called campadmore, he let fall his plate, dishes and cup: and with all for a farewell, he made such a thunder-clap and storme of raine, as though heauen and earth should haue met together, and so left Rome, and came to Millaine in Italy, neere the Alpes or borders of Switzerland, where he passed much to his Spirit the pleasures of the place, the City being founded in so many a plaine, by the which ran most pleasant
Riuers

of Doctor Faustus.

Rivers on every side of the same : having besides within the compasse of circuit of seven miles, seven small Seas : Hee saw also therein many faire Palaces and goodly buildings, the Dukes Palace, and the mighty Strong Castle, which is in manner halfe the bignesse of the Towne. Moreover, it liked him well to see the Hospitall of Saint Maries, with divers other things. He did there nothing worthy of memory, but he departed backe againe towards Bologna, and from thence to Florence, where he was well pleased to see the pleasant Marke of Merchants, the goodly Hauits of the City, for that almost the whole City is vaulted, and the houses themselves are built outwardly, in such sort, that the people goe under them as under a Vault : Then he perused the sumptuous Church in the Dukes Castle, called Nostra Dama, our Ladies Church, in which he saw many Monuments, as a Marble doore, most huge to looke upon : the gates of the Castle are Bell metall, wherein are grauen the holy Patriarkes, with Christ and his twelue Apostles, and divers other Histories out of the old and new Testament. Then went he to Sona, where he highly praised the Church and Hospitall of Santa Maria, Formosa, with the goodly buildings, and especially the satrenesse and greatnesse of the City and beautiful women. Then came he to Lions in France, where he marked the situation of the City, which lay betwene two hills, incircled with two waters : one worthy Monument in the City pleased him well, that was the great Church, with the Image therein ; he commended the City highly for the great resort that it had vnto it of Strangers. From thence he went to Cullen which lyeth vpon the River of Rhine, wherein he saw one of the ancientest Monuments of the World, the which was the Tombe of three Kings, that came by the Angel of God, and their knowledge they had in the Starre, to worship Christ, which when Faustus saw, he spake in this manner, Ah alas good men how haue you erred, and lost your way : you should haue gone to Palestina and Bethlem in Iudea, how came you hither : Or belike after your death you were thowne into Mare Mediterraneum, about Tripolis in Syria, and so you drifted out of the Streights of Gibalterra, into the Ocean Sea, and so into the bay of Portugall, and not finding any rest, you are driuen along the coast of Gallicia, Biscay, and France, and into the narrow Seas ; then from thence vnto Mare Germanicum, and so taken vp I thinke about the Towne of Dort in Holland, you were brought to Cullen to be buried, or else (I thinke) you came more easily with a whirle-wind over the Alpes, and being thowne into the River of Rhine, it conueyed you to this place, where you are kept a Monument. Then saw he the Church of S. Ursula, where remaines a Monument
of

The famous Historie

of the thousand Virgins: it pleased him also to see the beauty of the women. Not farre from Cullen lyeth the Towne of Ach, where he saw the gorgeous Temple that the Emperour Carolus quartus built of Marble Stone for a remembrance of him, to the end that all his successors should there be crowned. From Cullen in Ach he went to Geneva, a City in Sauoy, lying nere Switzerland, it is a Towne of great trafficke, the Lord thereof is a Bishop, whose Wine-celler Faustus and his Spirit visited, for the love of his good Wine. From thence he went to Strasburg, where he beheld the fairest Temple that ever he had seene in his life before, for on euery side therat he might see thowow, even from the covering of the spinker, to the top of the Pinnacle, and it is named one of the wonders of the world: wherefore he demanded why it was called Strasburg? His Spirit answered, because it hath so many high-ways comming to it on euery side, for Stros in Dutch is a high-way, and hereof came the name: yea, (sayd Mephostophiles) the Church which thou so wonderest at, hath more revenues belonging to it, than the twelve Dukes of Slesia are worth, for there pertaine vnto this Church fifty five Townes, and foure hundred and sixty three villages, besides many houses in the Towne. From thence went Faustus to Basil in Switzerland, where the Riuier of Rhine runneth thowow the Towne, parting the same as the Riner of Thames doth London: in this Towne of Basil he saw many rich monuments, the Towne walled with brick, and round about without it, goeth a great trench: no Church pleased him but the Iesuits Church, which was sumptuously builded, and set full of Alabaster Pillars: Faustus demanded of his Spirit how it tooke the name of Basil? his Spirit made answer, and said, That before this City was founded, there was a Basiliscus, a kind of Serpent: this Serpent killed as many men, women, and children, as he took a sight of, but there was a knight that made himselfe a couer of Chrystall to come over his head and so downe to the ground, and being first couered with a blacke cloth, ouer that hee put the Chrystall, and so boldly went to see the Basiliscus, and finding the place where shee haunted, hee expected her comming, even before the mouth of her Cane, where standing a while, the Basiliscus came forth, who when shee saw her owne venomous shadow in the Chrystall, she split in a thousand peeces: wherefore the knight was richly rewarded of the Emperour: after the which the knight founded this Towne, vpon the place where he had slaine the Serpent, and gaue it the name Basil in remembrance of his deed.

From Basil, Faustus went to Cornitz in Sweitz at the head of the Rhine, where is a most sumptuous bridge that goeth ouer the Rhine,
euen

of Doctor Faustus.

even from the gates to the Towne, to the other side of the Rhenne : at
 the head of the River of Rhine, is a small Sea, called of the Switzers, the
 black Sea, twenty thousand paces long, and fifty hundred paces broad.
 The Towne Colnitz took the name of this ; the Emperour gave it to
 a Clowne, for expounding of his Riddle, wherefore the Clowne named
 the Towne Colnitz, that is in English, cost me nothing. From Colnitz
 he came to Vlm, where he saw the sumptuous Towne-house, built by
 two and fifty of the ancient Senators of the City : It took the name
 of Vlm, that the whole Land thereabout are full of Elmes : but Fau-
 stus minding to depart from thence, his Spirit said unto him, Faustus,
 thinke of the Towne as thou wilt, it hath thre Dukedomes belonging
 to it, the which they haue bought with ready money. From Vlm he
 came unto Wurtzburg, the chiefest Towne in Frankland, wherein the
 Bishop altogether keepeth his Court, thow the which Towne pas-
 seth the River of Mayne that runs into the Rhine : thereabout groweth
 strong and pleasant wine, the which Faustus well prized : The Castle
 standeth on a hill, on the North side of the Towne, at the foot whereof
 runneth the River : This Towne is full of beggerly Friars, Nunnes,
 Bishops, and Jesuits, for there are five sorts of begging Friars, besides
 thre Cloysters of Nunnes : At the foot of the Castle stands a Church, in
 the which there is an Altar, where are ingrauen all the foure Elements
 and all the orders and degrees in Heauen, that any man of vnderstanding
 whosoever that hath a sight thereof, may say, that it is the artificiallest
 thing that ever he beheld. From thence he went to Norenberg, whi-
 ther as he went by the way, his Spirit informed him that the Towne
 was named of Claudius Tiberius, the Son of Nero the Tyrant. In the
 Towne are two famous Cathedrall Churches, the one called S. Sabolt,
 the other S. Laurence : in which Church standeth all the Reliques of Ca-
 rolus Magnus, that is to say, his cloake, his hose, his doublet, his sword,
 and Crowne, the Scepter and his Apple : It hath a very glorious gilden
 Conduit in the Market place of S. Laurence : in which Conduit is the
 Speare that thrust our Saviour into the side, and a peece of the holy
 Crosse : The wall is called, The faire wall of Forenberg, and hath 528.
 Streets, 160. Wells, 4 great, and 2 small Clockes, 6 great Gates,
 and two small Doores, 11 Stone Bridges, 12 small Hills, 10 faire
 Market places, 13 common Hot houses, 10 Churches : within the
 Towne are 30 wheeles of Water-mills : it hath 132 tall Ships, two
 mighty Towne Walls of hewen Stone and Earth, with very deepe
 Trenches : the walls haue 180 Towers about them, and foure faire plat-
 formes, 10 Apothecaries, 10 Doctors of the common Law, 14 Doctors

The famous Historie

of Physicke. From Noremburg he went to Aufpurg, where at the break of day, he demanded of his Spirit whereupon the Towne tooke his name: This Towne (quoth he) hath had many names, when it was first built, it was called Vindelica: secondly, it was called Zizaria, the Iron Bridge: lastly, by the Emperour Octavius Augustus, it was called Augusta, and by the corruption of language the Germans have named it Aufpurg. Now for because that Faustus had bene there before, he departed (without seeing their Monuments) to Raenspurg, where his Spirit certified him that the City had seven names: the first, Tyberia: the second, Quadratis: the third, Heaspalis: the fourth, Regionopolis: the fifth, Imbriopolis: the sixth, Ratisbona: the last, Raenspurg. The situation of this City pleased Faustus well, also the strong and sumptuous buildings: by the walls thereof runneth the River Danubia, in Dutch called Danow, into the which, not farre from the compass of the City, falleth nere hand threescore other small Rivers and fresh waters: Faustus also liked the sumptuous Stone Bridge over the same water, with the Church standing thereon, the which was founded, Anno 1115. the name thereof is called S. Remadian: In this Towne Faustus went into the Celler of an Inholder, and let out all the Beere and Wine that was in the Celler. After which feat he returned into Mentz in Bavaria, a right Princely Towne: the Towne appeared as if it were new, with great streets therein both of breadth and length: from Mentz to Saltsburg, where the Bishop is alwayes resident: here saw hee all the commodities that were possible to be seene, for at the Hill hee saw the forme of a Bell made in Chistall (a huge thing to locke upon) that every yere groweth bigger and bigger, by reason of the freezing cold. From thence he went to Vienna in Austria: This Towne is of great Antiquity, that it is not possible to finde the like. In this Towne, said the Spirit, is more wine than water, for all under the Townes are wells, the which are filled every yere with wine, and all the water that they have, runneth by the Towne, that is, the River Danubia. From thence he went into Prage, the chiefe City in Bohemia: This is divided into three parts, that is, old Prage, new Prage, and little Prage. Little Prage is the place where the Emperours Court is placed; upon an exceeding high mountaine, there is a Castle, where are two faire Churches; in the one he found a Monument, which might well have bene a mirror for himselfe, and that was, the Sepulcher of a notable Conturer, which by his Magicke had so enchanted his Sepulcher, that whosoever set foot thereon, should be sure never to dye in their beds. From this Castle he came downe and went over the Bridge: This Bridge hath 24. Arches 6
in

of Doctor Faustus.

In the middle of the bidge, stands a very faire monument, being a Crosse builded of stone, and most artificially carued. From thence he came into the old Prage, the which is separated from the new Prage, with an exceeding deepe ditch, and round about inclosed with a wall of bricke; Unto this is adioyning the Jewes Towne, wherein are thirtene thousand men, women, and childezen, all Jewes; there he viewed the Colledge and the Gardens where all manner of savage beasts are kept, & from thence he fetched a compasse round about the three Towns, wher at he wondered greatly to see so mighty a City stand all within the walls. From Prage he flew into the ayre, and bethought himselfe what he might do, or which way to take; so he looked round about, and behold he espied a passing faire City which lay not farre from Prage, about some foure and twenty miles, and that was Bresslaw in Silesia, in which when hee was entred, it seemed to him that he had been in Paradise, so neat and cleane was the streets, and so sumptuous was their buildings. In the City he saw not many wonders, except the Wyzen Wirgin that standeth on a Bridge over the water, and vnder the which standeth a mill like a Powder Mill, which Wirgin is made to doe execution vpon those disobedient Towne-borne childezen, that be so wild that their Parents cannot bridle them: which when any such are found with some hainous offence turning to the Shame of their Parents and kindred, they are brought to kille this Wirgin, which openeth her armes, the person then to be executed killeth her, then doth she close her armes together with such violence, that she crusheth out the breath of the party, breaketh his bulke, and so he dyeth: but being dead, she openeth her armes againe and letteth the party fall into the Mill, where he is stamped in small morseles, which the water carrieth away, so that no part of him is found againe. From Bresslaw hee went toward Cracoua, in the Kingdome of Polonia, where hee beheld the Academy, the which pleased him wonderfull well. In this City the King most commonly holdeth his Court at a Castle, in which Castle are many famous Monuments. There is a most sumptuous Church, in the same, in which standeth a Altar allat gilded, and set with rich stones, and ouer it is a canopy full of all manner of silver ornaments belonging to the Masse. In the Church hangeth the raw bones of a huge Dragon, that kept the Rocks before the Castle was edified thereon. It is full of all manner of munition, and hath a waile buttall for 3. partes to sorue 2. thousand men. Through the Towne runneth a river, called the Ventrall or Wissell, where ouer is a faire wooden bidge. This water diuideth the Towne & Casmere, in this Casmere dwelleth the Jewes, being a small walled Towne, by themselves, to the number of 25000. men,

¶ 2

women,

The famous Historie

women and children: within one mile of the Towne there is a salt spine where they finde stones of pure salt of 1000 pound, 1000 pound, or moze in weight, and that in great quantity. This salt is as blacke as the New-castle coales when it comes out of the mines, but being beaten to powder it is as white as snow. The like they haue foure miles from thence at a towne called Buchma. From thence Faustus went to Sanderz, the Captaine thereof was called Don Spicket Jordan: in this Town are many monuments, as the tombe and sepulchre of Christ, in as ample manner as that is at Ierusalem at the proper cellis of a Gentleman that went thize to Ierusalem from that place and returned againe. Not farre from that Towne is a new Towne, wherein is a Suny of the order of S. Dioclesian, into which order may none come except they be Gentlewomen, and wellsoymed, and faire to looke vpon, the which pleased Faustus well, but hauing a will to trauell further, and to see moze wonders, mounting vp towards the east ouer many Lands and Prouinces, as in Hungaria, Transyluania, Shede, Ingarz, Sardinia, and so into Constantinople, where the Turkish Emperour kept his Court: this City was surnamed by Constantine the Founder thereof, being builded of very faire stone. In the same, the great Turke hath thize faire Palaces: the walls are strong, the pinacles are very huge, and the streets large, but this liked not Faustus, that one man might haue so many wines as he would: the Sea runneth hard by the City, the wall hath 11 gates: Faustus abode there a certaine time, to see the manner of the Turkish Emperours seruice at his Table, where he saw his Royall seruice to be such, that he thought if all the Christian Princes should banquet together, and every one adorne the feast to the vttermost, they were not able to compare with the Turks for his Table, and the rest of his Country seruice: wherefore it so frighted Faustus that he bowed to be reuenged on him, for his pomp he thought was moze fit for himselfe; wherefore as the Turks sat at meat, Faustus shewed him a little apish play: for round about the priuy chamber he sent forth flashing flames of fire, insomuch that the whole company forsooke their meat and fled, except onely the Great Turke himselfe, him Faustus charmed in such sort that hee could neither rise nor fall, neither could any man pull him vp: With this was the Hall so light, as if the Sun had shined in the house; then came Faustus in forme of a Pope to the great Turke, saying, All halles Emperour, now art thou honoured that I so worthily appeare vnto thee as thy Mahomet was wont to doe, herenpon he vanished, and forthwith it thundred, that the whole Palace shoke, the Turke greatly marvelled what this should be that so boyled him, and was perswaded by his

-chiefest

of Doctor Faustus.

chiefest Counsellours that it was Mahomet his Prophet which had so appeared unto them, whereupon the Turke commanded them to fall downe on their knees and to giue him thanks for doing him so great honour as to shew him selfe unto them: but the next day Faustus went into the Castle where he kept his Wines and Concubines, in the which Castle might no man vpon the paine of death come, except those that were appointed by the Great Turke to doe them seruice, and they were all gelded: which when Faustus perceined, he said vnto his Spirit Melphostophiles, how likest thou this sport: are not these faire Ladies greatly to be pittied, that thus consume their youth at the pleasure of one onely man? Why (quoth the Spirit) mayest not thou instead of the Emperour embrace his faire Ladies: doe what thy heart desireth herein, and I will ayd thee; and what thou wishest thou shalt haue it performed: wherefore Faustus (being before this counsell apt enough to put such matter in practice) caused a great fogge to be round about the Castle, both within and without, and he himselfe appeared amongst the Ladies in all points as they vsed to paint the Mahomet; at which sight the Ladies fell on their knees and worshipped him. Then Faustus tooke the fairest by the hand, and led her into a chamber, where after his manner he fell to dalliance, and thus he continued a whole day and a night; and when he had delighted himselfe sufficiently with her, he put her away, and made his Spirit bring him another; so likewise he kept with her 24 houres play, causing his Spirit to fetch him most daintie fare, and so he passed away six dayes, hauing each day his pleasure of a sundry Lady, and that of the fairest: all which time the fogge was so thicke and so stinking, that they within the house thought that they had bene in hell for the time, and they without wondred thereat, in such sort that they went to their prayers, calling on their god Mahomet, and worshipping of his Image. Wherefore the sixth day Faustus exalted himselfe into the ayre like a Dove, in the sight of the great Turke and his people. And he had no sooner departed the Castle, but the fogge banished away: whence presently the Turke went to his Wines and Concubines, demanding of them, if they knew the cause why the Castle was beset with a mist so long: They said, that it was the God Mahomet himselfe that caused it, and how he was in the Castle personally six full dayes: and for more certainty he hath lyen with six or six nights one after another. The Turke hearing this fell downe vpon his knees, and gaue Mahomet thanks, desiring him for to forgive him for being offended with his visiting his Castle and Wines those six dayes; but the Turke commanded that those whom Mahomet had lyen by should bee most carefully

The famous Historie

carefully looked vnto, perswading himselfe (and so did all the whole people that knew of it) that out of them to Mahomet should be raised a mighty generation, but first he demanded of the six Ladies, if Mahomet had not actual copulation with them, according as earthly men haue: yea, my Lord (quoth one) as if you had bene there your selfe, you could not haue mended it, for hee lay with me stark naked, kissed and coiled me and so delighted me, that for my part I would he came two or three times a weeke to serue me in such sort againe. From thence Faustus went to Alkar, the which befoze times was called Chairam or Memphis. In this City the Egyptian Souldan holdeth his Court. From thence the River Nilus hath his head and spring, it is the greatest fresh water River that is in the whole world, and alwayes when the Sun is in Cancer, it ouerfloweth the whole Land of Egypt: Then he returned againe towards the South-east, and to the Towne of Ofen and Sebata in Hungaria. This Ofen is the chiefest City in Hungaria, and standeth in a fertile soyle, wherein groweth most excellent wine, and not farre from the Towne there is a well called Zipzar, the water whereof changeth Iron into Copper: there are Mines of gold and silver, and all manner of metall: we Germans call this Towne Ofen, but in the Hungarian speech it is Start. In the towne standeth a very faire Castle, and very well fortified. From thence he went to Austria, and thence into Saxony, vnto the Townes of Magdeburg, and Lipzig, and Lubeck. Magdeburg is a Bishopricks: in this City is one of the pitchers wherein Christ changed the water into wine at Cana in Galile. At Lipzig nothing pleased Faustus so well, as the great Cessell in the Castle, made of wood, the which is bound about with 24. Iron hoops, and every hoop weighed two hundred pound weight: you must goe vpon a ladder thirty fteps high befoze you can looke into it: he saw also the new Churchyard where it is walled, and standeth vpon a faire plaine; the yard is 200 paces long, and round about the side of the wall are goodly places separated one from each other, to see Sepulchers in, which in the middle of the yard, standeth very sumptuous: therein standeth a Pulpit of white wood and gold. From thence he came to Lubeck and Hamburg, where he made no abode, but away againe to Erford in Duringen, where hee visited the Frescold, and from Erford he went home to Wittenberg, when he had seene and visited many a strange place, being from home one yeere & halfe, in which tyme he wrought more wonders than are here declared.

of Doctor Faustus.

CHAP. XXIV.

How Doctor *Faustus* had a sight of Paradise.

After this, Doctor Faustus set forth againe to visit the Countreies of Spaine, Portugall, France, England, Scotland, Denmarke, Sweden, Poland, Muscouy, India, Cataia, Affrica, Persia, and lastly into Barbaria amongst the Black-moores. And in all his wandring, he was desirous to visit the ancient Monuments and mighty Hills: amongst the rest beholding the high Hill called the Treno Reife, was desirous to rest vpon it: from thence he went into the Ile of Britaine, wherein he was greatly delighted to see the faire water and warme Bathes, the diuers sorts of metall, with many precious stones, and diuers other commodities, the which Faustus brought thence with him: Hee was also at the Orchades, behinde Scotland, where he saw the Tree that bringeth forth fruit, that when it is ripe, openeth and falleth into the water, wherein ingendreth a certaine kind of Fowle and Bird: these Ilands are in number 3. but ten of them are not habitable, the other thirteene are inhabited. From thence he went to the Hill Caucasus: which is the highest in all that Tropick, it lyeth nere the borders of Scithya: hereon Faustus stood and beheld many Lands and Kingdomes. Faustus being on such an high hill, thought to looke ouer all the world, and beyond, for he went to see Paradise, but he durst not commune with his Spirit thereof: and being on the hill of Caucasus, he saw the whole Land of India and Scythia, and as he looked towards the East, hee saw a mighty cleare Strike of fire comming from heauen vpon the earth, euen as it had bene one of the beames of the Sunne, he saw in the water foure mighty waters springing: one had his course towards India, the second towards Egypt, the third and fourth towards Armenia. When he saw these he would needs know of his spirit what waters they were, and from whence they came: His Spirit gaue him gently an answer, saying; It is Paradise that lyeth so farre in the East, the Garden that God himselfe hath planted with all manner of pleasure, and the fire streames which thou seest, is the wall or fence of the Garden, but the cleare light that thou seest so far off, that is the Angell that hath the custody thereof with a fire sword, and although that thou thinkest thy selfe to be hard by, thou hast yet further thither from hence than thou hast euer bene: the water that thou seest diuided in foure parts, is the water that issueth out of the Well in the middle of Paradise: The first is called Ganges or Pison; the second Gihon; the third Tygris, & the fourth Euphrates: also thou seest that he standeth vnder Libra and Aries right toward the Zenith, and vpon this fire Wall standeth the Angell Michael with his flaming sword to keepe the tree of Life,

the

The famous Historie

the which he hath in charge : but the Spirit said to Faustus, neither thou nor I, nor any after us, yea, all men whosoever are denyed to bitt it, or to come any nearer than we be.

CHAP. XXIV.

Of a certaine Comet that appeared in Germany, and how Doctor *Faustus* was desired by certaine friends of his, to know the meaning thereof.

In Germany, ouer the Towne of Saint Elzeben was seene a mighty great Comet, whereat the people wondred : but Doctor *Faustus* being there, was asked of certaine of his friends his iudgement or opinion in the matter : Whereupon he answered, it falleth out often by the course and change of the Sun and Moone, that the Sun is vnder the earth and the Moone aboue : but when the Moone draweth nere the change, then is the Sun so strong, that it taketh away the light of the Moone, in such sort as he is as red as blood ; and the contrary, after they haue bene together, the Moone taketh her light againe from him, and so increasing in light to the full, she will be as red as the Sunne was before, and changeth her selfe into diuers and sundry colours, of the which springeth a prodigious Monster, or as you call it a Comet, which is a figure or token appointed of God as a forewarning of his displeasure : as at one time he sendeth hunger, plague, sword, or such like, being all tokens of his iudgement : the which Comet cometh through the conjunction of the Sunne and Moone begetting a Monster, whose father is the Sunne, and whose mother is the Moone, O and C.

CHAP. XXV.

Another question put forth to Doctor *Faustus* concerning the Starres.

There was a learned man of the Towne of Halberstat, named N. W. who invited D. *Faustus* to his Table, but falling into communication before Supper was ready, they looked out of a window, and seeing many Starres in the Firmament, this man being a Doctor of Physick, and a good Astrologian said, D. *Faustus*, I haue invited you as my guest, hoping that you will take it in good part with me, and withall I request you to impart vnto me some of your experience in the Starres and Planets. And seeing a Starre fall, he said, I pray you *Faustus*, what is the condition, quality, or greatest of the Starres in the Firmament? *Faustus* answered him, My friend and brother, you see that the Starres that fall from Heauen when they come to the Earth, they bee very small to our thinking as candles, but being fixed in the Firmament, there are many as great as this City, some as great as a Province or Dukedome, other as

of Doctor Faustus.

as great as the whole earth: other some farre greater than the earth: as the length and the breadth of the heauen is greater than the earth twelue times, and from the height of the heauens there is scarce any earth to be seene, yea, the Planets in the heauens are some so great as this Land, some so great as the whole Empire of Rome, some as Turkey, yea some as great as the whole world.

CHAP. XXVI.

How *Faustus* was asked a question concerning the Spirits that vex men.

That is most true (saith he to *Faustus*) concerning the Starres and Planets: but I pray you, in what kinde or manner doe the Spirits vse to vex men so little by day, and so greatly by night? Doctor *Faustus* answered, Because the Spirits are of God forbidden the light, their dwelling is in darknesse, and the clearer the Sun shineth, the further the Spirits haue their abiding from it; but in the night when it is dark, they haue their familiarity and abiding nere vnto vs men. For although in the night we see not the Sunne, yet the brightnesse thereof so lightneth the first mouing of the Firmament, as it doth here on earth in the day, by which reason wee are able to see the Stars and Planets in the night: Euen so the rayes of the Sun piercing bpwards into the Firmament, the Spirits abandon the place, and so come nere vs on earth, the darknesse filling our heads with heauy dreames and fensie fancies, with striking and crying in many deformed shapes: and sometimes when men goe forth without light, there falleth to them a feare, that their haire standeth on end: so many start in their sleepe, thinking there is a Spirit by him, gropeth or sealeth for him, going round about the house in his sleepe, and many such like fancies: and all this is for because in the night the Spirits are more familiarly by vs, than we are desirous of their company, & so they carry vs, blinding vs, and plaguing vs more than we are able to perceiue

CHAP. XXVII.

How Doctor *Faustus* was asked a question concerning the Starres that fall from Heauen.

Doctor *Faustus* being demanded the cause why the Stars fell from Heauen, he answered, That it is but our opinion, for if one Star fall, it is the great iudgement of God vpon vs, as a fore-warning of some great thing to come: for when we thinke that a Starre falleth, it is but a sparke that issueth from a candle or a flame of fire, for if it were a substantiall thing, we should not so soone lose the sight of them as wee doe. And likewise if so be that we see as it were a steame of fire fall from the

G

Firmament

The famous Historie

Firmament as it oft hapneth, yet are they no Starres, but as it were a flame of fire vanishing, but the Starres are substantiall, therefore are they firme and not falling; if there fall any, it is a signe of some great matter to come as a scourge to a people or Country, and then such Stars falling, the gates of Heauen are opened, and the clouds send forth floods, or other plagues, to the damage of the whole Land and people.

CHAP. XXVIII.

How *Faustus* was asked a question concerning Thunder.

In the Month of August, there was ouer Wirtenberg a mighty great lightning and Thunder, and as *D. Faustus* was iesting merrily in the market place, with certaine of his friends and companions, being Physicians, they desired him to tell them the cause of that weather: *Faustus* answered, It hath bene commonly sene heretofore, that befoze a Thunderclap, fell a shower of raine, or a gale of wind, for commonly after a wind followeth a raine, and after a raine a Thunder-clap, such thicknes come to passe when the foure winds meet together in the Heauens, the ayrie clouds are by force beaten against the fixed Chrystal Firmament: but when the ayrie clouds meet with the Firmament, they are congealed, and so strike and rush against the Firmament, as great peeces of yce when they meet on the water, then each other soundeth in our eares, and that we call Thunder, which indeed is none other than you haue heard.

The third and last of Doctor Faustus his merry Conceits; shewing after what sort he practised Necromancie in the Courts of great Princes; and lastly of his fearefull and pittifull end.

CHAP. XXIX.

How the Emperour *Carolus Quintus* requested of *Faustus* to see some of his cunning, whereunto he agreed.

The Emperour Charles the fifth of that name, was personally with the rest of the Nobles and Gentlemen, at the Towne of Inzbrack, where he kept his Court, vnto the which also *D. Faustus* resorted, and being there well knowne of diuers Nobles and Gentlemen, he was invited into the Court to meat, euen in the presence of the Emperour, whom when the Emperour saw, he looked earnestly on him, thinking him by his looks to be some wonderfull fellow: wherefoze hee asked one of his Nobles whom he should be: he answered, That he was called *D. Faustus*. Whereupon the Emperour held his peace vntill he had taken his repast: after which he called vnto him *Faustus* into his priuy Chamber: wither being come, he said vnto him; *Faustus*, I haue heard much of thee, that thou

of Doctor Faustus.

thou art excellent in the blacke Art, and none like thee in mine Empire, for men say that thou hast a familiar Spirit with thee, and that thou canst doe what thou list: it is therefore (said the Emperour) my request of thee that thou let me see a p[ro]ofe of thine experience, and I bow vnto thee, by the honour of my Imperiall Crowne none euill shall happen vnto thee so doing: Whereupon D. Faustus answered his Maiesty, that vpon those conditions he was ready in any thing that he could, to doe his Highnesse commandement in what service he would appoint him. Well, heare then what I say (saith the Emperour,) Being once solitary in my house, I called to minde mine Elders and Anc[est]ors, how it was possible for them to attaine vnto so great a degree and authoritie, yea so high, that we the successors of that line are neuer able to come nere. As for example, the great and mighty Monarch of the World Alexander Magnus, was such a Lanterne and spectacle to all his successors, as the Chronicles make mention of so great riches, conquering and subduing so many Kingdomes, the which I and those that follow me (I feare) shall neuer be able to attaine vnto: wherefore Faustus, my hearty desire is, that thou wouldest vouchsafe to let me see that Alexander & his Paramour, the which was praised to be so faire; and I pray thee shew me them in such sort, that I may see their personages, shape, gesture, and apparell as they vsed in their lifetime, and that here before my face, to that end that I may say, I haue my long desire fulfilled, and to praise thee to bee a famous man in thine Art and experience. D. Faustus answered, My most excellent Lord, I am ready to accomplish your request in all things, so farre forth as I and my Spirit are able to performe: yet your Maiesty shall know, that their dead bodies are not able substantially to be brought before you, but such Spirits as haue seene Alexander and his Paramour alive, shall appeare vnto you in manner and form as they both liued in their most flourishing time: and herewith I hope to please your Imperiall Maiesty. When Faustus went a little aside to speake to his Spirit, but he returned again presently, saying; now if it please your Maiesty you shall see them, yet vpon this condition, that you demand no question of them, nor speake vnto them, which the Emperour agreed vnto. Wherewith Doctor Faustus opened the priuy Chamber doore, where presently entred the great and mighty Emperour Alexander Magnus, in all things to looke vpon as if he had bene alive, in p[ro]portion a strong set thicke man, of a middle stature, blacke haire, and that both thicke and curled, head and beard, red cheekes, and a broad face, with eyes like a Basiliske, he had a compleat harnesse furnished and grauen exceeding rich to looke vpon, and so passing towards the Emperour Carolus, he made low and reuerent curtisie: whereat the

The famous Historie

the Emperour Carolus would haue stood vp to receiue and greet him with the like reuerence; but Faustus tooke hold on him, and would not permit him to doe it. Shortly after, Alexander made humble reuerence, and went out againe: and comming to the doore his Paramour met him, she comming in, made the Emperour likewise reuerence: she was clothed in blew velvet, wrought and imbroidered with Pearles and Gold, she was also excellent faire, like milke and bloud mixed, tall and slender, with a face round as an apple, and thus passed certaine times vp and downe the house: which the Emperour marking, said to himselfe, How haue I seene two persons, which my heart hath long wished to behold: and sure it can not otherwise be (said he to himselfe) but that the Spirits haue changed themselves into these formes, and haue but deceived me, calling to mind the woman that raised the Prophet Samuel: and for that the Emperour would be the more satisfied in the matter, he said, I haue often heard, that behind in her necke she had a great wart or wen; wherefore he tooke Faustus by the hand without any words, and went to see if it were also to be seene on her or not, but she perceiuing that he came to her, bowed downe her necke, where he saw a great wart, and hereupon she vanished, leaving the Emperour, and the rest well contented.

CHAP. XXX.

How Doctor *Faustus* in the sight of the Emperour, coniured a paire of Harts hornes upon a Knights head, that slept out at a Casement.

When Doctor Faustus had accomplished the Emperours desire in all things as he was requested, he went forth into a Gallery, and leaning ouer a rable to looke into the priuy garden, hee saw many of the Emperours Courtiers walking and talking together, and casting his eyes now this way, now that way, he espied a Knight leaning out at a window of the great Hall, who was fast asleepe (for in those dayes it was hot but the person shall be namelesse that slept, for that he was a Knight. Though it was all done to the little disgrace of the Gentleman: it pleased Doctor Faustus (through the helpe of his Spirit Mephostophiles) to firme vpon his head as he slept, an huge paire of Harts hornes, and as the Knight awaked, thinking to pull in his head, he bit his hornes against the glass, that the panes thereof flew about his eares. Thinke here how this good Gentleman was vexed, for he could neither get backward nor forward, which when the Emperour heard, all the Courtiers laught, and came forth to see what was happened. The Emperour also when he beheld the Knight with so faire a head, laughed heartily thereat, and was therewithall well pleased: at last Faustus made him quit of his hornes againe, but the Knight perceiued not how they came.

CHAP.

of Doctor Faustus.

CHAP. XXXI.

How the above mentioned Knight went about to be reuenged of Doctor Faustus.

Doctor Faustus took his leaue of the Emperoz, and the rest of the Courtiers, at whose departure they were sorry, giuing him many rewards and gifts: but being a league and a halfe from the City, he came into a wood, where he beheld the Knight that hee had lected with at the Court, with others in harnesse, mounted vpon faire Horses, and running with full charge towards Faustus, but he seeing their intent, ran towards the Bushes, and before he came among the Bushes hee returned againe, running as it were to meet them that chased him; whereupon suddenly all the Bushes were turned into horsemen, which also ran to encounter with the Knight and his company: and comming to them, they inclosed the Knight and the rest, and told them that they must pay their ransome before they departed: whereupon the Knight seeing himselfe in such distresse, besought Faustus to be good to them, which hee denyed not, but let them loose; yet he so charmed them, that euery one, Knight and other, for the space of a whole month, did weare a paire of Goats hoines on their browes, and euery Horse a paire of Oxen hoines on his head, and this was their penance appointed by Faustus.

CHAP. XXXII.

How three young Dukes being together at Wittenberg to behold the Vniuersity, requested Faustus to helpe them at a wish to the Towne of Munchen in Bauaria, there to see the Duke of Bauaria his sounes wedding.

Three worthy young Dukes, the which are not here to bee named, but being Students altogether at the Vniuersity of Wittenberg, met on a time all together, where they fell to reasoning concerning the pompe and bzanery that should be at the City of Munchen in Bauaria, at the wedding of the Dukes sonne, wishing themselves there but one halfe houre to see the manner of their iolity: to whom one replied, saying to the other two Gentlemen, if it please you to give me the hearing, I will giue you good counsell, that you may see the wedding and be here againe to night; and this is my meaning; let vs send to Doctor Faustus, make him a present of some rare thing, and to open our minds vnto him, desiring him to assist vs in our enterprize, and assure ye he will not deny to fulfill our request: hereupon they all concluded, sent for Faustus, told him their mindes, and gaue him a gift, and invited him to a sumptuous banquet, wherewith Faustus was well contented, and promised to further their iourney to the uttermost: and when the time was come that

The famous Historie

the thre young Gentlemen came into his house, commanding them that they should put on their best apparell, and adorne themselves as richly as they could: he tooke off his owne great large cloake, went into the garden that was adioyning vnto his house, and set the thre young Dukes on his cloake, and he himselfe sate in the midst, but hee gaue them in charge that in any wise they should not once open their mouthes to speake, or make answer to any man so soone as they went out, not so much as if the Duke of Bauaria or his Sonne should speake to them, or offer them curtesie, they should giue no word or answer againe: to the which they all agreed. These conditions being made, D. Faustus began to coniure; and on a sudden arose a mighty wind, heauing vp the cloake, and so carried them away in the ayre, and in due time they came vnto Munchen, to the Dukes Court, where being entred into the vtmost Court, the Marshall had espied them, who presently went to the Duke, shewing his Grace that all the Lords & Gentlemen were already set at the Table, notwithstanding there were newly come thre goodly Gentlemen, with one Seruant, the which stood without in the Court, wherefore the good old Duke came out vnto them welcoming them, requiring what they were, and whence? but they made no answer at all, whereat the Duke wondred, thinking they were all foure dumbe; notwithstanding for his honour sake he tooke them into the Court, and feasted them, Faustus notwithstanding spake to them: if any thing happen otherwise than well, when I say sit vp, then fall you all on the cloake, and good enough: well, the water being brought, and that they must wash, one of the thre had some manners as to desire his friend to wash first: which when Faustus heard, he said, Sit vp, and all at once they got on the cloake, but he that spake fell off againe, the other two with D. Faustus were againe presently at Wittenberg; but he that remained was taken and laid in prison, wherefore the other two Gentlemen were very sorrowful for their friend, but Faustus comforted them, promising that on the morrow he should also bee at Wittenberg. Now all this while was the Duke taken in great feare, and stricken into an exceeding dump, wondring with himselfe that his hap was so hard to be left behinde, and not the rest: and now being locked and watched with so many keepers, there were also certaine of the Guests that fell to reasoning with him to know what he was, and also what the other were that were vanished away: but the poore prisoner thought with himselfe, if I open what they are, then it will be euill also with me, wherefore al this while he gaue no man any answer, so that he was there a whole day and gaue no man a word: wherefore the old Duke gaue in charge that the next morning they should racke him untill hee had confessed:

of Doctor Faustus.

felled : which when the young Duke heard he began to sorrow, and to say with himselfe, it may be that to morrow (if D. Faustus come not to and me) shall I be racked and grievously tormented, in such that I shall be constrained by force to tell more than willingly I would do : but he comforted himselfe, with hope that his friends would intreat D. Faustus about his delivrance, as also it came to passe : for that before it was day, Doctor Faustus was by him, and he conjured them that watched him into such a heavy sleep, that he, with his charmes made open all the locks in the prison, and therewithall brought the young Duke againe in safety to the rest of his fellowes and friends, where they presented Faustus with a sumptuous gift, and so departed one from the other.

CHAP. XXXIII.

How Doctor *Faustus* borrowed money of a Jew, and laid his owne legge to pawne for it.

IT is a common Proverb in Germany, that although a Coniurer have all things at commandement, the day will come that he shall not bee worth a penny : so is it like to fall out with Doctor Faustus in promising the Devill so largely : & as the Devill is the Authoꝝ of lyes, even so he led Faustus his mind in practising of things to deceive the people, & blinding them, wherein he took his whole delight, therein to bring himselfe to riches, yet notwithstanding in the end he was never the richer. And although during foure and twenty yeares of his time that the Devill set him, he wanted nothing, yet was he best pleased when he might deceive any body : for out of the mightiest Potentates Courts in all those Countries, he would send his Spirit to fetch away their best chere : And on a time, being in his merriment, where hee was banquetting with other Students in an Inn, thereunto resorted many Jewes, which when Doctor Faustus perceived, he was minded to play some merry iest to deceive a Jew, desiring one of them to lend him some money for a time, the Jew was content, and lent Faustus threescore dollars for a month, which time being expired, the Jew came for his money and interest, but Doctor Faustus was never minded to pay the Jew againe : at length the Jew coming home to his house, and calling importunately for his money, Doctor Faustus made him this answer : Jew, I have no money nor know I how to pay thee ; but notwithstanding to the end that thou mayest bee contented, I will cut off a limbe of my body, be it arme or legge, and the same thou shalt have in pawne for thy money : yet with this condition, that when I shall pay thee thy money againe, then thou shalt give me my limbe. The Jew that was never friend to a Christian, thought with himselfe,

The famous Historie

himselfe, This is a fellow right for my purpose, that will lay his limbs to pawns for money, and was therewith very well content : wherefore Doctor Faustus tooke a Saw, and therewith seemed to cut off his legge (being notwithstanding nothing so.) Wel. he gaue it to the Jew, yet vpon this condition, that when he got money to pay, the Jew should deliuer him his legge, to the end he might set it vp againe. The Jew was with this matter very well pleased, tooke his legge and departed : and hauing farre home, he was somewhat weary, and by the way he thus bethought him : What helpeth me a Iuanes legge ? if I should carry it home, it would stinke, and so infect my house : besides, it is too hard a peece of worke to set it vp againe : wherefore what an Ass was Faustus to lay so deare a pawne to so small a summe of money : and for my part, quoth the Jew to himselfe, this will never profit me any thing, & with these words he cast the leg away from him into a ditch. All this Doctor Faustus knew right well, therefore within thre dayes after, he sent for the Jew to make him payment of his sixty dollers : the Jew came, and D. Faustus demanded his pawne, there was his money ready for him : The Jew answered, The pawne was not profitable or necessary for any thing, and he cast it away : but Faustus threatening, replied, I will haue my legge againe, or else one of thine for it. The Jew fell to intreat promising him to giue him what money he would aske, if he would not deale straightly with him : wherefore the Jew was constrained to giue him sixty dollers more to be rid of him, and yet Faustus had his leg on, for he had but blinded the Jew.

CHAP. XXXIV.

How Doctor *Faustus* deceiued a Horse-courser.

After the like manner he serued a Horse-courser at a Fayre called Pheifring: for Faustus through his Conturing, had got an excellent faire Horse, whereupon he rid to the Fayre, where he had many Chapmen that offered him money : lastly, he sold him for forty dollers, willing him that bought him, that in any wise hee should not ride him over any water, but the Horse-courser marvelled with himselfe that Faustus had him ride him over no water : but (quoth he) I will proue, and forthwith he rid him into the Riuer : presently the horse vanished from vnder him, and he left on a bottle of straw, insomuch that the man was almost drowned. The Horse-courser knew well where hee lay that had sold him his Horse : whereupon he went angrily to his Inn, where he found Doctor Faustus fast asleepe, and snoring on a bed, but the Horse-courser could no longer forbear him, tooke him by the legge and began to pull

of Doctor Faustus.

pull him off the bed, but he pulled him so, that hee pulled his leg from his body, insomuch that the Horse-courser fell backward in the place, then began Doctor Faustus to cry with an open throat, he hath murdered me: Whereat the Horse-courser was afraid, and gaue the flight, thinking none other with himselfe but that he had pulled his legge from his body, by this meanes Doctor Faustus kept his money.

CHAP. XXXV.

How Doctor *Faustus* eat a load of Hay.

Doctor Faustus being in a Towne of Germany, called Zwickow, where he was accompanied with many Doctors and Masters, and going forth to walke after supper, they met with a Clowne that bore a load of Hay. Good even, good fellow, said Faustus to the Clowne, what shall I giue thee to let me eat my belly full of Hay: the Clowne thought with himselfe, what a mad man is this to eat Hay: thought he with himselfe; thou wilt not eat much: they agreed for three farthings he should eat as much as he could. wherefore Doctor Faustus began to eat, and that so rauenously, that all the rest of the company fell a laughing: blinding so the poore Clowne, that he was sorry at his heart, for he seemed to haue eaten more than the halfe of his Hay: wherefore the Clowne began to speake him faire, for feare he should haue eaten the other halfe also. Faustus made as though he had had pity on the Clowne, and went his way. When the Clowne came in the place where he would be, he had his Hay againe as he had before, a full load.

CHAP. XXXVI.

How Doctor *Faustus* serued the twelue Students.

At Wittenberg before Faustus his house, there was a quarrell betweene seuen Students, and five that came to part the rest, one part being stronger than the other. Wherefore Faustus seeing them to be over-matched, coniuered them all blind, insomuch that the one could not see the other, and yet he dealt so with them they fought and smote at one another still: whereat all the beholders fell a laughing: and thus they continued blind beating one another untill the people parted them, and lead each to his owne house: where, being entred into their Houses, they receiued their sight perfectly againe.

CHAP. XXXVII.

How Doctor *Faustus* serued the drunken Clownes.

Doctor Faustus went into an Inn, wherein were many tables full of Clownes, the which were tipsing can after can of excellent wine:

The famous Historic

and to be short, they were all drunken: and as they sate, they so sung and hollowed, that one could not heare a man speake for them: this angered Doctor Faustus: wherefore he said to those that had called him in, Marke my masters, I will shew you a merry iest: the Clownes continuing still hollowing and singing, he conured them, that their mouthes stood as wide open as it was possible for them to hold them, and neuer a one of them were able to close his mouth againe. Ley and by the voyse was gone, the Clownes notwithstanding looked earnestly one vpon another, and knew not what was happened: one by one they went out, and so sone as they came without they were all as well as euer they were: but none of them desired to goe in any more.

CHAP. XXXVIII.

How Doctor Faustus sold five Swine for six Dollers a peece.

Doctor Faustus began another iest, he made ready five fat Swine, the which he sold to one for six Dollers a peece, vpon this condition, that the Swine diuer should not diue them into the water. Doctor Faustus went home againe, and as the Swine had filled themselves in the mud, the Swine-diuer droue them into a water, where presently they were changed into so many bundles of straw, swimming vpright in the water: the buyer looked wilyly about him, and was sorry in his heart, but he knew not where to finde Faustus; so he was content to let all goe, and lose both money and hogs.

CHAP. XXXIX.

How Doctor Faustus played a merry iest with the Duke of Anholt in his Court.

Doctor Faustus on a time went to y^e Duke of Anholt, who welcomed him very courteously: this was the month of January, where sitting at the Table, he perceined the Dutchesse to be with childe, and forbearing himselfe vntill the meat was taken from the Table, and that they brought in the banquetting dishes, D. Faustus said to the Dutchesse, Gracious Lady, I haue alwayes heard that great bellied women doe alwayes long for some dainties, I beseech therefore your Grace hide not your minde from me, but tell me what you desire to eat. Shes answered him, Doctor Faustus, now truly I will not hide from you what my heart doth most desire, namely, that if it were now earnest I would eat my belly full of Grapes and other dainty fruit. Doctor Faustus answered her vpon Gracious Lady, this is a small thing for me to doe, for I can doe more than this: wherefore he tooke a plate, and set open one of the Casements of the Window, holding it forth, where incontinent

of Doctor Faustus.

he had his dish full of all manner of fruit; as red and white Grapes, Peares and Apples, the which came from out of strange Countries: all these he presented the Dutchesse, saying, Madam, I pray you vouchsafe to taste of this dainty fruit, the which came from a farre Countrey, for there the summer is not yet ended. The Dutchesse thanked Faustus highly, and she fell to her fruit with full appetite. The Duke of Anholt notwithstanding could not withhold to aske Faustus with what reason there were such young fruit to be had at that time of the yere. Doctor Faustus told him, May it please your Grace to understand, that the yere is divided into two circles of the whole world, that when with us it is Winter, in the contrary circle it is notwithstanding Summer, for in India, and Saba, there falleth or setteth the Sunne, so that it is so warme, that they haue twice a yere fruit: and Gracious Lord, I haue a swift Spirit the which can in the twinkling of an eye fulfill my desire in any thing: wherefore I sent him into those Countries, who hath brought this fruit as you see: whereat the Duke was in great admiration.

CHAP. XL.

How Doctor Faustus through his charmes made a great Castle in presence of the Duke of Anholt.

Doctor Faustus desired the Duke of Anholt to walke a little forth of the Court with him; wherefore they went together into the field, where Doctor Faustus (through his skill) had placed a mighty Castle, which when the Duke saw, he wondred thereat, so did the Dutchesse, and all the beholders, that on that hill which is called Rohumbuel, should on the sudden be so faire a Castle. At last Doctor Faustus desired the Duke and the Dutchesse to walke with him into the Castle, which they denied not. This Castle was so wonderfull strong, hauing about it a great deep trench of water, the which was full of fish, & all manner of water fowles, as Swannes, Ducks, Geese, Wilters and such like. About the wall was five stone dozes, & two other dozes, also within was a great open Court, wherein were enchanted all manner of wilde beasts, especially such as were not to be found in Germany: as Apes, Beares, Buffes, Antelops, & many other strange beasts: Also there were Harts, Hinds, Roe buckes and Does, & wild Swine: All manner of Land beasts that any man could thinke on, which flew from one tree to another. After all this hee set his guests to the Table, being the Duke and Dutchesse, with all their traine, for he had provided them a most sumptuous feast, both of meat and also of any kinde of drinke; for he set nine Pelle of meat vpon the board at once, and all this must his Wagner doe, to place all thyngs on the board, the

The famous Historie

which was brought unto him by the Spirit, invisible, of all things their hearts could desire, as wilde fowle, Venison and all manner of dainty Fish that could be thought on: of Wine also great plenty, and of diuers sorts, French wine, Cullen wine, Crabstir wine, Rhenish wine, Spanish wine, Hungarian wine, Matzburg wine, Ralmsey and Sack: In the whole there were a 100. Cans standing round about the house. This sumptuous banquet the Duke tooke thankfully, and afterwards he departed homewards, & so their thinking they had neither eaten or drunke: so were they blinded while they were in the Castle. But as they were in their Palace they looked towards the Castle, and beheld it all on a flame of fire, and all those which saw it, wondred to heare so strange a noise as if it had bene great Ordnance should haue bene shot off: and thus the Castle burned and consumed cleane away. Which done, D. Faustus returned to the Duke, who gave him great thanks for shewing them so great curtilie, and gave him an hundred dollozs, and liberty to depart, or stay there at his owne discretion.

CHAP. XLI.

How Doctor Faustus with his Company, visited the Bishop of Salzburgs Wine-celler.

DOCTOR Faustus having taken leave of the Duke, he went to VVittenberg, nere about Elzouetide, and being in company with certaine Students, Doctor Faustus was himselfe the God of Bacchus, who hauing well feasted the Students befoze with dainty fare, after the manner of Germany, where it is counted no feast, except all the bidden guests be drunken, which Doctor Faustus intending, said, Gentlemen, and my guests, will it please you to take a cup of Wine with me in a place or Celler whereunto I will bring you: They all said, Willingly we will: Which when Doctor Faustus heard, he took them forth, set either of them vpon a Holly-wand, and so was contured into the Bishop of Salzburg his Celler, so the reabout grew excellent pleasant Wine: there fell Faustus and his company to drincking and swilling, not of the worst but of the best. And as they were merry in the Celler, came downe to draw drinck the Bishops Butler: which when he perceived so many persons there, he cryed with a loud voice, Theres, theres. His spighted Doctor Faustus wonderfully, wherfore he made every one of his company to sit on their Holly-wand and so vanished away: and in parting, D. Faustus tooke the Butler by the haire of the head, and carried him away with them untill they came to a mighty high lopped tree, and on the top of that huge tree he set the Butler, where he remained in a most fearefull perplexity: Doctor
Faustus

of Doctor Faustus.

Faustus departed to his house where they tooke their valet one of another, drinking the Wine which they had stolne in great hottles of glasse out of the Bishops Celler. The Butler that had held himself by the hands upon the lopped tree all the night, was almost frozen with cold, espying the day, and seeing the tree of so huge great highnesse, thought with himselfe it is impossible to come off this tree without perill of death; at length he espied certaine Clownes which were passing by, he cried, For the loue of God helpe me downe; the Clownes seeing him so high, wondered what mad man would clumbe to so huge a tree, wherefoze as a thing most miraculous, they carried tidings to the Bishop of Salzburg: then was there great running on every side, to see him on the tree, and many devices they practised to get him downe with ropes: and being demanded by the Bishop how he came there, he said, that he was brought thither by the haire of the head by certain theues that were robbing of the Wine-celler, but what they were he knew not, for (said he) they had faces like men, but they wrought like the Demils.

CHAP. XLII.

How Doctor Faustus kept his Shroue-tide.

There were seven Students & Masters that studied Divinity Iuris prudentis & Medicinæ, all these having consented, were agreed to visit Doctor Faustus, & to celebrate Shroustide with him: who being come to his house, he gaue them their welcom, for they were his deare friends, desiring them to sit downe, where he serued them with a very good supper of Hens, Fish and other rost, yet were they but sleightly cheered; wherefoze Doctor Faustus comforted his guests, excusing himselfe y they sto'e upon him so suddenly, that he had not leisure to provide for them so well as they were worthy: but my good friends (quoth he) according to the vse of our Country, we must drinke all this night, and so a draught of the best Wine to bedward is commendable. For you know that in great Potentates Courts, they vse as this night great Feasting, the like wil I do for you: for I haue three great flaggons of Wine, the first is full of Hungarian Wine, containing eight gallons; the second of Italian Wine, containing seven gallons; the thirde containing six gallons of Spanish Wine, all the which we will tippie out before it be day: besides we haue fifteene dishes of meate the which my Spirit Mephostophiles hath fetcht so farre, that it was cold before he brought it, and they are all full of the daintiest things that ones heart can desire, but (saith Faustus) I must make them hot againe: and you may beleeue me Gentlemen, that this is no blinding of you, whereas you thinke that this is no naturall food, verily it is as good and as pleasant as euer you eat. And having ended his tale, he comman-

The famous Historie

ded his boy to lay the cloth : which done, hee served them with fifteene
dishes of meat, having three dishes in a dished, the which were all man-
ner of Venison, and dainty wild fowle, and for Wine there was no lack,
as Italian Wine, Hungarian Wine, and Spanish Wine: and when they
were all made drunke, and that they had almost eaten their good cheere,
they began to sing and dance untill it was day; and then they departed,
euery one to his owne habitation: at whose departing, Doctor Faustus
desired them to be his guests againe the next day following.

CHAP. XLIII.

How Doctor *Faustus* feasted his guests on the Ash-wednesday.

VPon Ashwednesday came vnto Doctor Faustus his hidden guests y
Students, whom he feasted very royally, insomuch that they were
all full and lusty, dancing and singing as the night before: and when the
high glasses and goblets were caroused one to another, Doctor Faustus
began to play them some pretty feats, insomuch that round about the
Hall was heard most pleasant musick, and that in sundry places: in this
corner a Lute, in another corner a Cornet, in another a Cithern, Clar-
golds, Harpe, Hornepipe; in fine, all manner of musicks was heard
there in that instant, whereat all the glasses and goblets, cups, and pots,
dishes, and all that stood on the boord, began to dance; then Doctor Fau-
stus took ten silver pots, and set them downe on the floor, where pre-
sently they began to dance, and to smite one against the other, that the
silver flew round about the whole house, whereat the whole company
fell a laughing. Then he began another iest, he set an instrument on the
table, and caused a monstrous great Ape to come amongst them, which
Ape began to dance and skip, giuing them many merry conceits. In
this and such like pastime, they passed away the whole day, where night
being come, Doctor Faustus bade them all to Supper, which they lightly
agreed vnto, for Students in these cases are easily intreated; wherefore
he promised to feast them with a banquet of Fowle, and afterward they
would goe all about with a maske: then D. Faustus put forth a long pole
out of the window, whereupon presently there came innumerable of
birds and wild fowle, and so many as came, had not the power to flye
away againe, but he tooke them and flung them to the Students, who
lightly pulled off the neckes of them, and being roasted, they made their
Supper: which being ended, they made themselves ready to the maske.
D. Faustus commanded euery one to put on a cleane shirt over his other
cloathes:

of Doctor Faustus.

clothes: which being done, they looked one upon another, it seemed to each one of them they had no heads, and so they went forth vnto certaine of their neighbours, at which sight the people were wonderfully afrayd. And as the vse of Germany is, that wheresoeuer a Maske entreteth, the good man of the house must feast them: so when these Maskers were set to their banquet, they seemed againe in their former shape with heads, insomuch that they were all knowne what they were; and hauing late and well eat and drunke, Doctor Faustus made that euery one had an Asles head on, with great and long eares: so they fell to dancing, and to doting away the time vntill it was midnight, and then euery one departed home: and as soone as they were out of the house, each one was in his natural shape againe, and so they ended, and went to sleepe.

CHAP. XLIV.

How Doctor Faustus the day following, was feasted of the Students, and of his merry iests with them while he was in their company.

The last Bacchanalia was held on Thursday, where insued a great Snow, and D. Faustus was invited vnto the Students that were with him the day before, where they had prepared an excellent banquet for him, which banquet being ended, D. Faustus began to play his old pranks, and forthwith were in the place thirtene Apes, that took hands and danced round in a ring together, then they fell to tumbling and halwing one ouer another, that it was most pleasant to behold, then they leaped out of the window and vanished away: then they set before Doctor Faustus a roasted Calues head, which one of the Students cut a pece of, and laid it on Doctor Faustus his trencher, which pece being no sooner laid downe, but the Calues head began to cry mainly out like a man, *Spurthier, murthier, out alas, what dost thou to me? whereat they were all amazed, but after a while, considering of Faustus his iesting tricks, they began to laugh, and then they pulled in sunder the Calues head, and eat it vp: Whereupon Doctor Faustus asked leave to depart, but they would in no wise agree to let him goe, except that he would promise to come againe presently: then Faustus through his cunning made a sledge, the which was drawne about the house with foure fiery Dragons: this was fearefull for the Students to behold, for they saw Faustus ride vp and downe as though he should haue fired and flaine all them in the house. This sport continued vntill midnight, with such a noyse, that they could not heare one another, and the heads of the Students were so light, that they thought themselves to be in the ayre all that time.*

CHAP.

The famous Historie

CHAP. XLV.

How Doctor *Faustus* shewed the faire *Helena* vnto the Students, vpon the Sunday following.

The Sunday following came those Students home to Doctor *Faustus* his home house and brought their meat and drink with them: these men were right welcome guests vnto *Faustus*, wherefore they all fell to drinking Wine smoothly: and being merry, they began some of them to talke of the beauty of women, and euery one gaue forth his verdict what he had seene, and what he had heard: So one among the rest said, I neuer was so desirous of any thing in this world, as to haue a sight, (if it were possible) of faire *Helena* of Greece, for whom the worthy Towne of Troy was destroyed and raised downe to the ground, therefore saith he, that in all mens iudgement she was more than commonly faire, because that when she was stolne away from her husband, there was for her recovery so great bloodshed.

Doctor *Faustus* answered, for that you are all my friends, and are so desirous to see that stately pearle of Greece, faire *Helena*, the wife to king *Menelaus*, and daughter of *Tendulus* and *Leda*, sister to *Castor* and *Pollux*, who was the fairest Lady in all Greece: I will therefore bring her into your presence personally, and in the same forme and attire as she used to goe when she was in her chiefest flowers, and pleasantest prime of youth. The like haue I done for the Emperour *Carolus Magnus*, at his desire I married him *Alexander the Great*, and his Paramour: but (said Doctor *Faustus*) I charge you all that vpon your perils you speake not a word, nor rise vp from the Table so long as she is in your presence. And so he went out of the Hall, returning presently againe: after whom immediately followed the faire and beautifull *Helena*, whose beauty was such, that the Students were all amazed to see her, esteeming her rather to bee an heavenly than an earthly creature: This Lady appeared before them in a most rich Coloure of purple velvet, costly imbroydered: her haire hanged downe loose, as faire as the beaten gold, and of such length, that it reached downe to her hammes, hauing most amorous cole-blacke eyes, a sweet and pleasant round face, with lips as red as a Cherry, her cheekes of a rose colour, her mouth small, her necke white like a Swan, tall and slender of personage: In summe, there was no imperfect place in her: she looked round about with a rolling Hawkes eye, a smiling and wanton countenance, which nere hand inflamed the hearts of all the Students, but that they perswaded themselves she was a Spirit, which made them lightly passe away such fancies: and thus faire *Helena* and *Faustus* went on

of Doctor Faustus.

out againe one with another. But the Ladies, as Faustus entring into the Hall againe, requested him to let them see her againe the next day, for that they would bring with them a Painter to take a Counterfeit, which he denied, affirming, that he could not alwaies raise by her Spirit, but onely at certaine times: yet, said he, I will gine unto you her Counterfeit, which shall be as good to you, as if your selfe should see the drawing thereof, which they received according to his promise, but some after lost it againe. The Students departed from Faustus to their severall lodgings, but none of them could sleepe that night, for thinking on the beauty of faire Hellen: therefore a man may see, that the Devil blindeth and inflameth the heart oftentimes with lust, that men fall in love with Harlots, whereby their minds can afterwards be hardly removed.

CHAP. XLVI.

How Doctor Faustus conjured away the foure wheeles from a Clownes Waggon.

Doctor Faustus was sent for to come to the Marshall of Brunswick, who was marvellously troubled with the falling Sicknesse: for Faustus had this quality, he seldome rid, but commonly walkt on foot to ease himselfe when he list: And as hee came nere unto the Towne of Brunswick, there overtooke him a Clowne with foure Horses and an empty Waggon: to whom D. Faustus (seeking to try him) said unto him, I pray thee good fellow, let me ride a little to ease my weary legges: which the buffardly Ass denied, saying, that his horses were weary, & he would not let him get by: Doctor Faustus did this but to prove this Clowne if there were any courtesie to be found in him if need were: but such churlishnesse is commonly found among Clownes, but he was well requited by Faustus, even with the like payment, for he said unto him, Thou delishious Clowne, boyd of all humanity, seeing thou art of so churlish a disposition, I will pay thee as thou hast deserved: for the foure wheeles of thy Waggon thou shalt have taken from thee, let me see then how thou canst shift: hereupon his wheeles were gone, his horses also fell downe to the ground as though they had bene dead: whereat the Clowne was soze affrighted, measuring it a iust scourge of God for his sinnes, and churlishnesse; wherefore with trembling and weeping, he humbly besought Doctor Faustus to be good unto him, confessing he was worthy of it, notwithstanding if it pleased him to forgive him, he would hereafter doe better; which submission made Faustus heart to repent, answering him on this manner: Well, doe so no more, but when a poore man desireth thee, see that thou let him ride: but yet thou shalt not goe altogether cleare. for

The famous Historie

although thou haue againe thy foure wheelles, yet shalt thou fetch them at the foure gates of the City; so he threw dust on the horses, and reuined them againe, and the Clowne for his churlishnesse was faine to fetch his wheelles, spending his time with wearinesse, whereas if before hee had shewed a little kinnesse, he might quietly haue gone about his businesse.

CHAP. XLVII.

How foure Iuglers cut one anothers head off, and set them on againe, and *Faustus* deceiued them.

DOctor *Faustus* came in the Lent vnto Frankland faire, where his Spirit *Mephistophiles* gaue him to vnderstand, that in an Inn were foure Iuglers that cut one anothers head off: and after their cutting off, sent them to the Barber to be trimmed, which many people saw. This angred *Faustus*, for he meant to haue himselfe the onely cocke in the devils basket, and went to the place where they were to begold them; and as these Iuglers were together, ready one to cut off anothers head, there stood also the Barber ready to trim them: and by them vpon the table stood likewise a glasse full of stilled water, and he that was the chiefe amongst them stood by it. Thus they began, they smote off the head of the first, and presently there was a Lilly in the glasse of distilled water, where *Faustus* perceiving this Lilly as it was springing, and the chiefe Iugler named it the Tree of Life, thus dealt he with the first, making the Barber wash and combe his head, and then he set it on againe; presently the Lilly vanished away out of the water, hereat the man had his head whole and sound againe; the like did they with the other two: and as the turne and lot came to the chiefe Iugler, that he also should be beheaded, and that this Lilly was most pleasant, faire, and flourishing greene, they smote his head off; and when it came to be barbed, it troubled *Faustus* his conscience, inasmuch that he could not abide to see another doe any thing, for he thought himselfe to be the principall Coniurer in the world: wherefore Doctor *Faustus* went to the table whereas the other Iuglers kept that Lilly, and so he took a small knife and cut off the stalk of the Lilly, saying to himselfe, None of them should blinde *Faustus*: yet no man saw *Faustus* to cut the Lilly; but when the rest of the Iuglers thought to haue set on their Masters head, they could not: wherefore they looked on the Lilly, and found it bleeding: by this means the Iugler was beguiled, and so dyed in his wickednesse; yet not one thought that Doctor *Faustus* had done it.

of Doctor Faustus.

CHAP. XLVIII.

How an old man the neighbour of Faustus, sought to perswade him to amend his euill life, and to fall vnto repentance.

A Good Christian, an honest and vertuous old man a lover of the holy Scriptures, who was neighbour vnto D. Faustus, whom he perceived that many Students had their recourse in and out vnto D. Faustus, he suspected his euill life, wherefore like a friend he invited Doctor Faustus to Supper vnto his house, to the which he agreed: and having ended their banquet, the old man began with these words: My louing friend and neighbour, D. Faustus, I am to desire of you a friendly and Christian request, beseeching you that you will bountifull not to be angry with me, but friendly resolve me in my doubt, and take my peece inuiting in good part. To whom D. Faustus answered: My louing neighbour, I pray you say your mind. Then began the old Patron to say; My good neighbour, you know in the beginning how that you haue defied God, & all the host of heauen, and giuen your soule to the Deuill, wherewith you haue incurred Gods high displeasure, and are become from a Christian, farre worse than a Heathen person: We consider what you haue done, it is not onely the pleasure of the body, but that safety of the soule that you must haue respect vnto: of which if you be careless, then are you cast away and shall remaine in the anger of the Almighty God. But yet it is time enough, O Faustus, if you repent and call vnto the Lord for mercy, as we haue example in the Acts of the Apostles, the 8 Chap. of Simon in Samaria, who was led out of the Year, affirming that he was Simon homo Sanctus. This man notwithstanding in the end was converted, after he had heard the Sermon of Philip, for he was baptized and saw his sinne and repented. Likewise I beseech you good brother D. Faustus, let my rude Sermon be vnto you a conuersion and forget the filthy life that you haue led: repent, aske mercy, and liue: for Christ saith, Come vnto mee all ye that are weary and heavy laden, and I will refresh you. And in Ezechiel, I desire not the death of a sinner, but rather that he will conuert and liue.

Let my words, good brother Faustus, pierce into your Adamant heart, and desire God for his Sonne Christ his sake to forgive you. Wherefore haue you so long liued in your deuillish practices, knowing that in the Old and New Testament you are forbidden, and that men should not suffer any such to liue, neither haue any conuersation with them: for it is an abomination vnto the Lord: and that such persons haue no part in the Kingdome of God. All this while Doctor Faustus heard him very attentively, and replied; Father, your perswasions like me wondrous

The famous Historie

will, and I thanke you with all my heart for your good wil and counsell, promising you as farre as I may to allow your discipline: whereupon he took his leave, and being come home, hee laid him very pensive on his head, bethinking himselfe of the words of this old man, and in a manner began to repent that he had given his soule to the Deuill, intending to deny all that he had promised to Lucifer. Continuing in these cogitations, suddenly his Spirit appeared vnto him, clapping him vpon the head, and wrung it as though hee would haue pulled his head from his shoulders, saying vnto him, Thou knowest Faustus, that thou hast given thy selfe (body and soule) to my Lord Lucifer, and thou hast vowed thy selfe an enemy to God and to all men, and now thou beginnest to harken to an old dotting soke, which perswadeth thee as it were to good, when indeed it is too late, for thou art the Devils, and he hath great power presently to fetch thee: Wherefore he hath sent me vnto thee, to tell thee, that seeing thou hast sorrowed for that which thou hast done, begin againe, and write another writing with thine owne blood, if not, then will I teare thee in peeces. Here at D. Faustus was sore afraid, and said, My Mephostophiles, I will write againe what thou wilt: Then presently hee sate him downe, and with his owne blood he wrote as followeth: Which writing was afterward sent to a deare friend of Faustus, being his kinsman.

CHAP. XLIX.

How Doctor Faustus wrote the second time with his owne blood, and gaue it to the Deuill.

I Doctor Iohn Faustus, doe acknowledge by this my deed and hand-writing, that since my first writing, which is seuentene yeeres past, that I haue right willingly held, and haue beene an bitter enemy to God and all men, the which I once againe confirme, and give fully and wholly my selfe vnto the Deuill both body and soule, euen vnto great Lucifer, and that at the end of seven yeeres, ensuing after the date hereof, he shal haue to doe with me according as it pleaseth him, either to lengthen or shorten my life, as pleaseth him: And hereupon I renounce all perswaders, that seek to withdraw mee from my purpose, by the word of God, either ghostly or bodily. And further, I will neuer give eare to any man, be he spirituall or temporall that moueth any matter for the saluation of my soule. Of all this writing, and that therein contained, be witness my blood which with mine owne hands I haue begun and ended. Dated at VVittenberg the .5. of Iuly.

And presently vpon the making of this writing, he became so great an enemy to the poore old man, that he sought his life by all meanes possible,
but

of Doctor Faustus.

but this godly man was strong in the holy Ghost, that hee could not bee vanquished by any meanes, for about two dayes after that he had exhorted Faustus, as the poore man lay in his bed, suddenly there was a mighty rumbling in the chamber, the which he never was wont to heare, and he heard as it had bene the groaning of a Sow, which lasted long: whereupon the good old man began to teele and mocke, and said; Oh what Barbarian cry is this: Oh faire bird, what foule muscke is this: a faire Angell, that could not tarry two dayes in his place: beginnest thou now to run into a poore mans house, where thou hast no power, and wert not able to keepe thy owne two dayes: With these and such like words the Spirit departed. And when he came home, Faustus asked him how hee had sped with the old man: to whom the Spirit answered, The old man was barnessed, and that he could not once lay hold upon him: but hee would not tell how the old man had mocked him, for the Devils can neuer abide to heare of their fall. Thus doth God defend the hearts of all honest Christians, that betake themselves vnder his tuition.

CHAP. L.

How Doctor Faustus made a marriage betweene two Lovers.

In the City of Wittenberg was a Student, a gallant Gentleman, named N. N. This Gentleman was farre in loue with a Gentlewoman, faire and proper of personage: This Gentlewoman had a Knight that was a suter vnto her, & many other Gentlemen the which desired her in marriage, but none could obtaine her: So it was that this N. N. was very well acquainted with Faustus, and by that meanes became a suter vnto him to assist him in the matter, for he fell so farre in despatre with himselfe, that he pined away to the skin and bones. But when hee had opened the matter vnto Doctor Faustus, he asked counsell of his Spirit Mephistophiles, the which told him what to doe. Hereupon Doctor Faustus went home to the Gentleman, who bad him be of good cheere for he should haue his desire, for he would helpe him to that he wished for, and that this Gentlewoman should loue none other but him onely, wherefore Doctor Faustus so changed the minde of the Damsell by a practice hee wrought, that she should doe no other thing but thinke on him whom before she had hated, neither cared shee for any man but him alone. The device was thus, Faustus commanded the Gentleman that hee should cloath himselfe in all the best apparell that he had, and that he should goe vnto this Gentlewoman, and shew himselfe, giving him a ring, commanding him in any wise that he should dance with her before hee departed; who following his counsell, went to her, and when they began to dance,

The famous Historie

they that were suters began to take every one his Lady by the hand: this Gentleman tooke her, who before had so disdained him, and in the dance he put the Ring into her hand, that Faustus had given him. which she no sooner toucht, but she fell presently in love with him smiling at him in the dance, and many times winking at him, rolling her eyes, and in the end she asked him if he could love her, and make her his wife: He gladly answered, that he was content: whereupon they concluded, and were married by the means and helpe of Faustus, for which the Gentleman well rewarded him.

CHAP. LI.

How Doctor *Faustus* led his friends into his Garden at Christmass, and shewed them many strange lights, in his 19. yeere.

In December, about Christmasse, in the City of Wittenberg, were many young Gentlemen, which were come out of the Countrey to be merry with their friends: amongst whom, there were certaine well acquainted with D. Faustus, who often invited them home unto his house: they being there in a certaine time, after Dinner he had them into his Garden, where they beheld all manner of flowers and fresh herbes. and trees bearing fruit, and blossomes of all sorts, who wondered to see that his Garden should so flourish at that time, as in the middest of Summer: and abroad in the streets, and all the Countrey lay full of snow and ice: Wherefore this was noted of them as a thing intraculous: every one gathering and carrying away all such things as they best liked, and so departed, delighted with their sweet smelling flowers.

CHAP. LII.

How Doctor *Faustus* gathered together a great Army of men, in his extremity, against a Knight that would have injured him on his owne journey.

Doctor Faustus travelled towards Eyzeichen, and when he was nigh halfe the way, he espied seven horse-men, and the chiefe of them he knew to be the Knight with whom he had rested in the Emperors Court: for he had set a huge paire of Harts hoznes upon his head, and when the Knight now saw that he had fit opportunity to be revenged of Faustus, he ran upon him and those that were with him to mischief him, intending prinily to slay him: which when Faustus espied, he vanished away into a wood that was hard by them: but when the Knight perceived that he was vanished away, he caused his men to stand still, but where they remained, they heard all manner of warlike Instruments of Musike, as Drums, Flutes, Trumpets, and such like, and a certaine troop of horse-men running

of Doctor Faustus.

ming towards them : then they turned another way, and were also met on that side ; then another way, and yet were freshly assaulted, so that which way soever they turned themselves, he was encountred ; insomuch that when the Knight perceived that he could escape no way, but that his enemies lay on him which way soever he offered to flye, he took a good heart, and ran amongst the thickest, and thought with himselfe better to dye than to live with so great infamy. Therefore being at handy blowes with them, he demanded the cause why they shou'd so use him : but none of them would give him answer, untill D. Faustus shewed himselfe unto the Knight, whereupon they inclosed him round, and D. Faustus said unto him, Sir, yeld your weapon and your selfe, otherwile it will goe hard with you. The knight knew no other, but that he was surrounded with an host of men (where indeed they were none other than Devils) yelded : then Faustus tooke away his sword, his pance, and horse, with all the rest of his companions. And further he said unto him, Sir, the chiefeest Generall of our Army hath commanded to deale with you according to the Law of Armes, you shall depart in peace whither you please, and then he gaue the Knight a horse after the maner, and set him thereon so he rode, the rest went on foot, untill they came to their Inn, where being alighted, his Page rode on his horse to the water, and presently the horse vanished away, the Page being almoste sunke and drowned, but he escaped, and coming home the Knight perceived the Page so benighted and on foot, asked where his horse was become : who answered, That he was vanished away : which when the Knight heard, he said, Of a truth this is Faustus his doing, for he strutteth now, as he did before at the Court, onely to make me a scoone and a laughing stocke.

CHAP. LIII.

How Doctor Faustus caused *Mephistophiles* to bring him seven of the fairest women he could finde in all the Countreies he had travelled in, in the twenty yeeres.

When Doctor Faustus called to minde, that his time from day to day drew nigh, he beganne to live a swinish and epicurish life ; wherefore he commanded his Spirit *Mephistophiles* to bring him seven of the fairest women that he had scene in all the times of his travell : which being brought, first one, then another, he lay with them all, insomuch that he liked them so well, that he continued with them in all manner of loue, and made them to travell with him in all his tourneyes : these women were 2. Netherland, 2. Hungarian, 1. Scottish, 2. Wallons, 1 Frank-

The famous Historie

Franklander : and with these sweet personages he continued long, yea even at his last end.

CHAP. LIV.

How Doctor *Faustus* found a masse of money, when he had consumed 22. of his yeeres.

TO the end that the Devil would make *Faustus* his onely heire, hee shewed vnto him, where he should goe and find a mighty huge masse of money; and that he should haue it in an old Chappell that was fallen downe, halfe a mile distant from Wittenberg, there he bade him to dig, and he should find it, the which hee did; and hauing digged reasonable deepe, he saw a mighty huge Serpent, the which lay on the treasure it selfe; the treasure it selfe lay like a huge light burning: but *D. Faustus* charmed the Serpent that he crept into a hole; and when he digged deeper to get by the treasure, he found nothing but coles of fire; there also hee heard and saw many that were tormented: yet notwithstanding hee brought away the coles, and when he was come home, it was all turned into silver and gold, and after his death it was found by his seruant, the which was almost about in estimation a thousand Guilders.

CHAP. LV.

How Doctor *Faustus* made the Spirit of faire *Helena* of Greece his owne Paramour and bed-fellow, in his 23. yeere.

TO the end that this miserable *Faustus* might fill the lust of his flesh, and liue in all manner of voluptuous pleasure, it came in his mind, after he had slept his first sleepe, and in the 23. yeere past of his time, that he had a great desire to lye with faire *Helena* of Greece, especially her whom he had seene and shewed vnto the students at Wittenberg, wherefoze hee called vnto his Spirit *Mephistophiles*, commanding him to bring to him the faire *Helena*, which hee also did, whereupon he fell in loue with her, and made her his common Concubine, and bed-fellow, for shee was so beautifull and delightfull a peece, that he could not be one houre from her, if he should therefore haue suffered death, shee had so colne away his heart, and to his seeming in time shee was with childe, whom *Faustus* named *Iustus Faustus*: This childe told Doctor *Faustus* many things which were to come, and what strange things were done in foraine Countries: but in the end when *Faustus* lost his life, the mother and the childe banished away botly together.

CHAP.

of Doctor Faustus.

CHAP. LVI.

How Doctor *Faustus* made his will, in which he named his servant *Wagner* to be his heire.

Doctor *Faustus* was now in his 24. and last yere, and he had a pretty scripling to his servant, the which had studied also at the University of Wittenberg, this youth was very well acquainted with his knaueries and sozceries, so that he was hated as well for his owne knauery, as also for his Masters: for no man would giue him entertainment into his seruice because of his unhappinell, but *Faustus*. This *Wagner* was so well beloued with *Faustus*, that he vsed him as his *Donne*: for doe what hee would, his Master was alwayes therewith well contented. And when the time drew nigh that *Faustus* should end, he called vnto him a Notary and certaine Masters, the which were his friends, and often conuersant with him, in whose presence he gaue this *Wagner* his house and garden. Item, he gaue him in ready money 16000. Guilders. Item a Farme. Item a gold Chaine, much Plate, and other household-stuffe. That gaue he to his servant, and the rest of his time he meant to spend in Iones and Students company, drincking and eating, with other tollity: And thus he finished his Will at that time.

CHAP. LVII.

How Doctor *Faustus* fell in talke with his servant touching his Testament, and the covenants thereof.

Now when his will was made, Doctor *Faustus* called vnto his servant, saying, I haue thought vpon thee in my Testament, for that thou hast bene a trusty servant vnto me, and faithfull, and hast not opened my secrets, and yet further (said he) aske of me befoze I dye, what thou wilt, and I will giue it vnto thee. His servant rashly answered, I pray you let me haue your cunning. To which D. *Faustus* answered, I haue giuen thee all my bookes, vpon this condition that thou wouldest not let them be common, but vse them for thine owne pleasure, and study carefully in them. And dost thou also desire my cunning: that maist thou peradventure haue, if thou loue and peruse my bookes well. Further (said Doctor *Faustus*) seeing that thou desirest of me this request, I will resolve thee: My Spirit *Mephistophiles* his time is out with me, and I haue nought to command him as touching thee, yet will I helpe thee to another if thou like well thereof. And within thre dayes after hee called his servant vnto him, saying, Art thou resolved, wouldest thou verily haue a Spirit? Then tell me in what manner or forme thou wouldest haue him: to whom his servant answered, That he would haue him in the forme of an Ape: wherupon appeared presently a Spirit vnto him

The famous Historie

in manner and forme of an Ape, the which leaped about the house. When said Faustus, see, there hast thou thy request, but yet he will not obey thee untill I be dead. so when my Spirit Mephostophiles shall fetch mee away, then shall thy Spirit be bound vnto thee, if thou agree: and thy Spirit shalt thou name Abercocke, so is he called: but all this is vpon condition that you publish my cunning and my merry conceits, with all that I haue done (when I am dead) in an History: and if thou canst not remember all, the Spirit Abercocke will helpe thee: so shall the great acts that I haue done be manifest vnto the world.

CHAP. LVIII.

How Doctor *Faustus* hauing but one month of his appointed time to come, fell to mourning and sorrow with himselfe, for his deuillish exercise.

Time ranne away with Faustus, as the houre-glasse, for hee had but one month to come of his twenty foure yeeres, at the end whereof he had giuen himselfe to the Deuill, body and soule, as is before specified. Here was the first token, for he was like a taken murderer, or a theefe, the which findeth himselfe guilty in conscience, before the Judge haue giuen sentence, fearing every houre to dye: so he was grieved, and in wayling spent the time, went talking to himselfe, wringing of his hands, sobbing and sighing, his flesh fell away, and he was very leane, and kept himselfe close, neither could he abide to see or heare of his Mephostophiles any more.

CHAP. LIX.

How Doctor *Faustus* complained that hee should in his lusty time, and youthfull yeeres dye so miserably.

This sorrowfull time drawing nere so troubled D. Faustus, that he began to write his mind, to the end he might peruse it often, and not forget it, and which was in manner as followeth:

Oh Faustus, thou sorrowfull and wofull man, now must thou goe to the damnable company in vnquenchable fire, whereas thou mightest haue had the full immortality of the soule, the which now thou hast lost. Oh grosse vnderstanding and wilfull will, what seizeth on my limbs, other than a robbing of my life? Bewaile with me my sound and healthfull Body, and Will, and Soule: bewaile with me my senses, for you haue had your part and pleasure as well as I. Oh enuy and disdain, how haue you crept both at once vpon me: and how for your sakes, I must suffer all these torments? Oh whether is pity and mercy fled? Upon what occasion hath Heauen repayed me with this reward, or sufferance to suffer me to perish? Wherefore was I created of man? The punishment

of Doctor Faustus.

ment I see prepared for me of my selfe, now must I suffer. Ah miserable wretch, there is nothing in this world to shew me comfort: then woe is me, what helpeth my wayling?

CHAP. LX.

Another complaint of Doctor Faustus.

O wretched, wofull, and weary wretch: Oh sorrowfull soule of Faustus: now art thou in the number of the damned; for now must I wait for unmeasurable paine of death, yet farre more lamentable than euer yet any creature hath suffered. Ah senselesse, wilfull, and desperate forgetfulness! Oh cursed and unstable life! Oh blinde and careless wretch, that so hath abused thy body, sense, and soule! Oh for thy pleasure, into what a weary labyrinth hast thou brought me, blinding mine eyes in the clearest day? Oh weak heart; Oh troubled soule, where is become thy knowledge to comfort thee? Oh desperate hope, now shall I neuer more be thought upon: Oh care upon carelesnesse, and sorowes on heaps: Oh grievous paine, that pierce my panting heart, whom is there now that can deliuer me? Would God I knew where to hide me, or into what place to creepe or flye. Ah woe, woe is me, be where I will, yet am I taken. Herewithmore Faustus was sorrowfully troubled, that he could not speake his minde any further.

CHAP. LXI.

How Doctor Faustus bewailed to thinke on Hell, and of the miserable paines therein provided for him.

Now thou Faustus, damned wretch how happy wert thou, if, as an unreasonable beast thou mightest die without soule, so thou'dst thou not feele any more doubts: But now the Deuill will take thee away both body and soule, and set thee in an unspeakable place of darknesse: for although other soules haue rest and peace, yet I poore damned wretch must suffer all manner of filthy steech, paines, cold, hunger, thirst, heat, freezing, burning, hissing, gnawing, and all the wrath and curse of God, yea all the creatures that God hath created, are enemies to me. And now too late I remember that my Spirit Mephistophiles did once tell me there was great difference amongst the damned: for the greater the sinne, the greater the torments: for as the twigs of a tree make greater flame than the trunk thereof, and yet the trunk continueth longer in burning, euen so the more that a man is rooted in sinne the greater is his punishment. Ah thou perpetuall damned wretch, now art thou throned into the euermore lasting fire lake that shall neuer be quenched, there must I dwell in all manner of wayling, sorrow, misery, paine, torment, griefe, howling, sighing, sobbing, running of the eyes, stinking at the nose, gnawing

The famous Historie

of teeth, feare to the eares, horrour to the conscience, and shaking both of hand and foot. Ah that I could carry the Heavens vpon my shoulders, so that there were time at last to quit me of this euerlasting damnation! Oh who can deliuer me out of the fearfull tormenting flame, the which I see prepared for me? Oh there is no helpe, nor any man that can deliuer me, nor any wayling of sinnes can helpe me, neither is there rest to be found for me day or night. Ah woe is me, for there is no helpe for me, no shield, no defence no comfort. Where is my hold? knowledge dare I not trust: and for a soule to God-wards, that haue I not, for I shame to speake vnto him: if I doe, no answer shall be made mee, but he will hide his face from me, to the end that I should not behold the ioyes of the chosen. What meane I then to complaine where no helpe is? No, I know no hope resteth in my groanings. I haue desired that it should be so, and God hath said Amen to my misdoings: for now I must haue shame to comfort me in my calamities.

CHAP. LXII.

Here followeth the miserable and lamentable end of Doctor *Faustus*, by the which all Christians may take an example and warning.

The full time of Doctor *Faustus* his 24. yeeres being come, his Spirit appeared vnto him, giuing him his writing againe, & commanding him to make preparation, for that the Deuill would fetch him against a certaine time appointed. Doctor *Faustus* mourned and sighed wonderfully, and neuer went to bed, nor slept winke for sorrow. Wherefore his Spirit appeared againe, comforting him, and saying; My *Faustus*, be not thou so cowardly minded; for although that thou losest thy body, it is not long vnto the day of Iudgement, and thou must dye at the last, although thou liue many thousand yeeres. The Turks, the Jewes, and many an vnrchristian Emperour are in the same condemnation: therefore my *Faustus* be of good courage, and be not discouraged, for the Deuill hath promised that thou shalt not be in paines as the rest of the damned are. This, and such like comfort he gaue him; but he told him false, and against the saying of the holy Scriptures. Yet D. *Faustus*, that had none other expectation but to pay his debts with his owne skin, went (on the same day that his Spirit said the Deuill would fetch him) vnto his trusty and dearest beloved brethren and companions; as Masters and Batchelors of Art, and other Students more, the which did often visit him at his house in merriment: these hee requested that they would walke into the Village called Rimlich, halfe a mile from Wittenberg, and that they would there take with him for their repast a small banquet, the which they

of Doctor Faustus.

they all agreed vnto: so they went together: and there held their Dinner in a most sumptuous manner. Doctor Faustus with them (dissemblingly) was merry, but not from the heart: wherefore he requested them that they would also take part of his rude Supper: the which they agreed vnto, so (quoth he) I must tell you what is the Attuallers due; and when they slept (so drinke was in their heads) then Doctor Faustus paid and discharged the host, and bound the Students and the waiters to goe with him into another roome, so he had many wonderfull matters to tell them, and when they were entred the roome, as he requested, Doctor Faustus said vnto them, as hereafter followeth:

CHAP. LXIII.

An Oration of *Faustus* to the Students.

My trusty and well beloued friends, the cause why I haue inuited you in this place, is this; Forasmuch as you haue knowne mee this many yeeres in what manner of life I haue liued, practising all manner of Coniurations and wicked exercises, the which I obtained through the helpe of the Deuill, into whose deuillish fellowship they haue brought me, the which vse the like Art and practice, urged by the detestable provocations of my flesh, and my stiff necked and rebellious will, with my filthy infernall thoughts, the which were euer before me, picking me, forward so earnestly that I must perforce haue the consent of the Deuill to ayde me in my deuices. And to the end I might the better bring my purpose to passe, to haue the Devils ayde and furtherance, which I neuer haue wanted in my actions, I haue promised vnto him at the end and accomplishing of 24. yeeres, both body and soule, to doe therewith at his pleasure, and this day, this dismal day, these 24. yeeres are fully expired: so night beginning, my houre-glasse is at an end, the direfull finishing whereof I carefully respect: so out of all doubt this night he will fetch me, to whom I haue given my selfe in recompence of his seruice, both body and soule, and twice confirmed writings with my proper blood. Now haue I called you my wel beloued Lords, friends, brethren, and fellowes, before that fatall houre, to take my friendly farewell to the end that my departure may not hereafter be hidden from you, beseeching you herewith, (courteous louing Lords and brethren) not to take in euil part any thing done by me; but with friendly commendations to salute all my friends and companions wheresoeuer, desiring both you and them if euer I haue trespassed against your minds in any thing, that you would heartily forgive me: and as for those lewd practices, the which these full 24. yeeres I haue followed, you shall hereafter find them in writing:

The famous Historie

and I beseech you, let this my lamentable end to the residue of your lives, be a sufficient warning, that you haue God alwayes before your eyes, praying vnto him that he will euer defend you from the temptations of the Deuill and all his false deceits, not falling altogether from God, as I wretched and vngodly damned creature haue done, hauing denied and desied Baptisme, the Sacraments of Christs body, God himselfe, all heauenly powers, and earthly men: yea, I haue denied such a God that desireth not to haue one lost. Neither let the euill fellowship of wicked companions mis-lead you as it hath done me: bitt earnestly and oft the Church, warre and strine continually against the Deuill with a good and stedfast beleafe in God, and Iesus Christ, and vse your vocation in holinesse. Lastly, to knit by my troubled Diction, this is my friendly request, that you would goe to rest, and let nothing trouble you: also if you chance to heare any noyse or rumbling about the house be not therewith afraid; for there shall no euill happen vnto you: also I pray you arise not out of your beds: but aboue all things I intreat you, if you hereafter finde my dead carcasse, conuey it in the earth, for I dye both a good and bad Christian; for that I know the Deuill will haue my body, and that would I willingly giue him, so that hee would leaue my soule in quiet: wherefore I pray you that you would depart to bed; and so I wish you a quiet night, which vnto me notwithstanding shall be horrible and fearefull.

This Diction or declaration was made by Doctor Faustus, and that with a hearty and resolute minde, to the end hee might not discomfort them: but the Students wondred greatly thereat, that he was so blinded for knauery, conturation, and such like foolish things, to giue his body and soule vnto the Deuill, for they loued him intirely, and neuer suspected any such things, before he had opened his mind vnto them: wherefore one of them said vnto him, Ah friend Faustus, what haue you done to conceale this matter so long from vs: we would by the helpe of good Diuines, and the grace of God, haue brought you out of this net, and haue toke you out of the bondage and chaines of Satan, whereas now we feare it is too late, to the bitter ruine of your body and soule. Doctor Faustus answered, I durst neuer doe it, although I often minded to settle my life to godly people, to desire counsell and helpe, and once mine old neighbour counsellled me, that I should follow his learning and leaue all my Conturations, yet when I was minded to amend, and to follow that good mans counsell, then came the Deuill and would haue had mee away, as this night he is like to doe, and said, so soone as I turned againe to God, he would dispatch me altogether. Thus, even thus, (good Gentlemen
and

of Doctor Faustus.

and deare friends) was I inthralled in that satanicall band, all good desires drowned, all pittie banished, all purpose of amendment bitterly extiled, by the tyrannous threathnings of my deadly enemy. But when the Students heard his words, they gave him counsell to doe nought else but call vpon God, desiring him for the loue of his sweet Son Iesus Christs sake, to haue mercy vpon him, teaching him this forme of prayer: O God be mercifull vnto me, poore and miserable sinner, and enter not in iudgement with me, for no flesh is able to stand before thee: although, O Lord, I must leaue my sinfull body vnto the Deuill, being by him deluded, yet thou in mercy maist preserve my soule.

This they repeated vnto him, yet he could take no hold, but euen as Cain, he also sayd his sinnes were greater than God was able to forgive: for all his thought was on his writing he meant he had made it too filthy, in writing with his owne blood. The Students and the other that were there, when they had prayed for him, they wept, and so went forth; but Faustus tarried in the Hall: and when the Gentlemen were laid in bed, none of them could sleepe, for that they attended to heare if they might be priuy of his end: It happened betwene twelue and one a clocke at midnight, there blew a mighty storme of winde against the house, as though it would haue blowne the foundation thereof out of his place. Hereupon the Students began to feare, and goe out of their beds comforting one another, but they would not stirre out of the chamber: and the Host of the house ran out of doores thinking the house would fall. The Students lay nere vnto the Hall wherein Doctor Faustus lay, and they heard a mighty noyse and hissing, as if the Hall had bene full of Snakes and Adders: with that the Hall doore flew open, wherein D. Faustus was. that he began to cry for helpe, saying, Murther, murther, but it came forth with halfe a voyce, hollowly: Shortly after they heard him no more. But when it was day, the Students that had taken no rest that night, arose and went into the Hall, in the which they left Doctor Faustus, where notwithstanding they found not Faustus, but all the Hall lay sprinkled with blood, his baines cleauing to the wall, for the Deuill had beaten him from one wall against another: In one corner lay his eyes, in another his teeth, a pittifull and fearefull sight to behold. Then began the Students to waile and weepe for him, and sought for his body in many places: lastly, they came into the yarde, where they found his body lying on the horse dung most monstrously torne, and fearefull to behold, for his head and all his ioynts were dashed in peeces. The fore-named Students and Masters that were at his death haue obtained

The famous Historie

obtained so much, that they buried him in the village where he was so grievously tormented. After the which, they returned to Wittenberg, and coming into the house of Faustus, they found the servant of Faustus very sad, unto whom they opened all the matter, who took it exceeding heavily. There found they also this history of Doctor Faustus noted, and of him written, as is before declared, all save only his end, the which was after by the Students thereto annexed: Further, what his servant had noted thereof was made in another book. And you have heard that he held by him in his life the spirit of faire Helena; the which had by him one Sonne, the which he named Iustus Faustus, even the same day of his death they banished away, both mother and soone. The house before was so darke, that scarce any body could abide therein. The same night Doctor Faustus appeared unto his servant lively, and shewed unto him many secret things, the which he had done, and hidden in his life time. Likewise there were certaine which saw Doctor Faustus looke out of the window by night, as they passed by the house.

And thus ended the whole History of Doctor Faustus his Coniuration, and other acts that he did in his life: out of the which example every Christian may learne, but chiefly the stiffe-necked and high-minded may thereby learn to feare God, and to be careful of their vocation, and to be at defiance with all deuillish workes, as God hath most precisely forbidden, to the end we should not invite the Devill as a guest, nor give him place, as that wicked Faustus hath done: for here wee have a fearefull example of his writing, promise, and end, that we may remember him: that we goe not astray, but take God alwayes before our eyes, to call alone vpon him, and to honour him all the dayes of our life, with heart and hearty prayer, and with all our strength and soule to glorifie his holy

Name, despying the Devill and all his workes, to the end wee may

remain with Christ in all endlesse joy: Amen, Amen:

that with I vnto every Christian heart, and Gods

Name to bee glorified,

Amen.

FINIS.

5

REPRODUCED FROM THE ORIGINAL
IN THE HENRY E. HUNTINGTON
LIBRARY AND ART GALLERY
FOR REFERENCE ONLY.
PERMISSION NECESSARY FOR
REPRODUCTION.

